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Healing & Prosperity Thoughts

TO BE USED FROM

APRIL 20 to MAY 19

Healing: God's river of healing flows through m and I am renewed, refreshed, and restored.

Prosperity: God's bounty, like a living strean floods my affairs with His supply and success.

UNITY

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Easter Lesson

from the writings of

CHARLES FILLMORE

THE LESSON OF Easter, when learned, convinces us that one man demonstrated what has been taught throughout the centuries in the religion Christianity. Jesus evidently did not know in the eginning of His life that He was to make this great monstration. He was a carpenter and worked with seph, but for thirty years He must have been grow- g in spiritual power. In meditation He doubtless ught glimpses of the great Truth, and it dawned on Him that He was the man that had been se- cted, or that through His own demonstration He d attained the ability, to overcome the negative, ror thoughts, the sins that were tearing down the dies of the whole race, and that He had the power gain complete mastery of the human weakness lled death.

When Jesus received the illumination and

stepped forth as a teacher, He found it very difficul
to impress upon others the fact that He was anythin
more than one of the common people. He claime
immortality, He claimed that He was the Messia
they had been looking for, and they said in effect
"This is ridiculous. We know this man. He is Jesus
the son of Mary and Joseph. We know Him and Hi
brothers and His sisters. We have been brought u
with Him. It is absurd to think that man can ste
right out of the common herd and become the Mes
siah."

There is an adage to the effect that a great ma
is not without honor except in his own country. Fro
the physical viewpoint we are part of the commo
people, and we will not concede that one of our num
ber can by any possibility become divine. The Scri
tures plainly teach that Jesus' own followers did n
believe His claim to be divine. They admitted tha
He was a great teacher. He taught truths that the
accepted in the abstract, but they were not ready t
concede that one of their number had attained
demonstration of Truth. In a sort of wondermen
Jesus' disciples followed Him, but they had n
grasped the underlying truths that He was teachin
that the body is the temple of the living God, an
that the man Jesus could lay it down or take it u
that He was going to make a demonstration ov
death that would satisfy not only them but the who
world; that when He was ready He was going up
Jerusalem to be crucified there. Christian metaphys
cians see symbology in all this, but it actually too
place.

Jesus knew that He must demonstrate over dea

and that He must prepare for that test. He told all His friends that He was going to do it. But they were incredulous. Peter attempted to dissuade Jesus from His announced purpose of going to Jerusalem to be crucified, but Jesus would not be swerved from His course. We often think that if Jesus would only come now and make a demonstration over death, we should all believe. Probably only a handful of us would accept Him if He came among us today and made such a demonstration. The newspapers would say it was a fake, a trick. The scribes and the Pharisees and the doubters reported that the soldiers were paid to open the tomb and let Jesus escape. There is doubt today. That is the reason why the demonstration of eternal life is so difficult. That is the reason why after two thousand years the world at large is not convinced that it is possible for man to be raised out of the thought that death is inescapable. Even after Jesus demonstrated resurrection the disciples found it hard to believe Him.

Jesus said, "If a man keep my word, he shall never taste of death." The "word" here referred to is not Jesus but rather the original creative word of God, the Logos. This is the Logos or God "Word" that the Gospel of John states "became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father)." According to the Bible, the words of Jesus were more powerful than those of any other man who ever lived. He infused the divine-life idea into His words until they made direct union with the creative word of the Father.

When man in faith makes this intimate connec-

tion between his mind and the Father's, he enters in
what may be termed the "river of water of life," ar
he has ability to take others with him into the riv
that cleanses, purifies, and vitalizes so perfectly th
death is swallowed up in life and man lives right
without the tragedy of death. Such a man was Jes
the Christ, and the promise is that all who incorp
rate in mind and body the living creative Word,
He did, will with Him escape death. This promise
the overcoming power of the Word has been int
preted to mean death of the soul after physical dea
but there is no foundation for this assumption. Jes
overcame death of the body. His followers are
pected to do the same.

In the process of developing out of the natu
into the spiritual not only the mind but also the bo
is affected. The energy locked up in the cells of t
physical are released and the body of flesh is tra
formed into a radiant body of light. This is a d
by-day transformation of the cells until the wh
body is "electrified" and passes over into the fou
dimension or kingdom of the heavens. Jesus acco
plished this transformation of His body, and it
came a dynamo flooding the race consciousness w
a current of life. We are to follow Him in this tra
formation.

These life elements generated in Jesus' b
form the nucleus of a new race life for all peo
All persons everywhere may partake of (eat)
radiant body (bread) of Jesus by exercising faith
Him as the great source of pure Spirit substan
sown as soul seed for the saving of humanity fr
sense consciousness.

Not only may one eat of this superbody substance ut one may also drink through faith of His tran- cendent life. Such eating of His body and drinking f His life or blood is the "Holy Communion" of hich sincere Christians partake daily.

The understanding that this very intimate rela- on exists between Jesus and His true followers is ansforming the body of thousands of Christians ho formerly labored under the thought that the ew body in Christ was to be attained after death.

"I am the resurrection, and the life."

When man understands that he is always right the presence of a supermind force that is perpetu- ly pushing him into higher states of consciousness e cannot help co-operating with it in the divine urge attain higher things.

In raising the dead there are two factors to deal ith. The idea of the reality of death and the fear death have both played destructive roles in the ce consciousness, and they must be taken up and ssolved. The total unreality of death must be por- ayed to the deluded consciousness. The omnipres- ce and the omnipotence of life are beyond dispute, d there can be no question that death is a condition t up in human consciousness. God is not dead; He es not recognize or countenance death. Neither es man when freed from its delusion. Jesus said: ollow me . . . Leave the dead to bury their own ad."

The first step in demonstrating over death is to t the belief entirely out of the mind that it is God- dained or is of force or effect anywhere in the lm of pure Being.

The next step is to live so harmoniously that th whole consciousness will be not only resurrecte from the belief in death but so vivified and energize with the idea of undying life that it cannot be di solved or separated from its vehicle, the body.

Among the apostles of Jesus Thomas stood f the head, representing the reason and intellectu perception. Jesus did not ignore Thomas's deman for physical evidence of His identity but respect it. He convinced Thomas by corporeal evidence th there had been a body resurrection and that it w not a ghost body that he saw but the same body th had been crucified, as was evidenced by the woun that Thomas saw and felt.

The peace of Jesus Christ came through t knowledge that there is no reality in death but th life is from everlasting to everlasting. He had prov His power to overcome the last enemy, death, a therefore He was established in "the peace of Go which passeth all understanding."

Jesus manifested Himself to the Eleven, and upbraided them for disbelieving the accounts of H resurrection. Apparently the resurrection of Jesus a great mystery, and to those who read the Bible the letter and have no discernment of the power Spirit to transform the body it must remain a myste The question often is asked whether or not we lieve that Jesus rose from the dead with the sa flesh body in which He walked the earth and, if what became of that body.

In former times believers accepted it as a mira and made no attempt to explain the law by wh it was accomplished; but blind faith is not so popu

n the church as it once was, and skeptics are more
old. The school of "higher criticism" is openly at-
acking Bible occurrences that it cannot account for
nder natural law. Thinking people are seeking a
omprehensive explanation of the so-called miracles
f the Bible. They wish to know how Jesus did His
nighty works, including the resurrection of His
ody. The historical account makes clear that the
esh body that had been crucified was the body that
esus had after His resurrection.

That Jesus knew how to restore life to dead
rgans is evidenced by His healing of paralytics,
lind people, and in three cases by His raising of
hose who had died. He knew a way of restoring life
hat others living in His age did not know. He tried
o explain it to His disciples and companions, but
ney did not understand. He told them that He
ould come to life again, but they seemed to have
o comprehension of what He was saying. They
ought He was talking to them about the Temple
Jerusalem, but He was talking of His body temple,
hich He could lay down and take up at will.

It is not at all surprising that the very near friends
Jesus were filled with astonishment and fear when
ey found that He was not in the tomb where they
d laid Him. They could not understand that for
ars He had been training His soul to accomplish
is very thing. But He had spent whole nights in
ayer, and through the intensity of His devotions
d made union with Divine Mind. This union was
full and so complete that His whole being was
oded with spiritual life, power, and substance and
e wisdom to use them in divine order. In this man-

ner He projected the divine-body idea, and through it His mortal body was transformed into an immortal body. This was accomplished before the Crucifixion and Jesus knew that He had so strengthened His soul that it would restore His body, no matter how harshly the body might be used by destructive man.

Jesus had obtained power on the three planes of consciousness: the spiritual, the psychical, and the material. After His resurrection He held His body on the psychical and the astral planes for forty days and then translated it to the spiritual, where it exists to this day as a body of ethereal substance, directed and controlled by His thought and mind force. Having a body of spiritually electrified atoms, Jesus is able to quicken the bodies of people who attract His presence by believing in Him; He radiates a glorious life that energizes those who believe in His power.

By positive affirmations we must all appropriate this same Christ life, substance, and Truth as our individually and as the very foundation and substance of our body.

Thousands in this day have found the law that Jesus demonstrated and the inner meaning of the Truth that He taught. They are working, praying, denying, affirming, concentrating, willing. They are in all ways building up the perfect-idea body, transforming flesh corruptible into substance incorruptible. Thus they are following Jesus in the regeneration. When they have renewed every organ and every part both within and without, and have put away all evidences of old age, then the world at large will begin to accept their claims as true: that the destiny of all men is to transform the body of flesh into

ody of Spirit and thus immortalize it. In this manner eath is to be overcome and the earth made the welling place of immortal men.

This process of revealing and making use of the idden forces of nature has already begun in the use f electricity, the radio, X rays, radar, and other in-isible energies. The discovery that the atom has an lectrical center was the first scientific break into mnipresent spiritual life. This life will be exploited y men until they exhaust the capacity of the ma-ines they build to utilize it; then they will look for ore efficient agents, which they will find in the de-elopment of the human body. Man's body directed y his mind is the only dynamo that can generate life nd control it. Men can now build machines that nash the atom and liberate its latent forces, but the eleased energy can destroy the machinery and even ie bodies of those who set it free.

Nature has within her all the elements necessary the construction of heaven here on the earth and the ether surrounding the earth. It won't be long efore we shall be constructing houses in the air, but e must first learn how to levitate our body, as did sus; then the resurrection will be part of our spirit-l evolution and we shall know experimentally hat Jesus meant by His death and resurrection, also st where He lives at the present time and what is quired of us before we can meet Him in the heav-s.

A resurrection takes place in us every time we e to a realization of the perpetual indwelling life at connects us with the Father. We leave in the mb of matter the graveclothes of mortal sense (the

sense of being mortal), which are thoughts of man limitation and inevitable subjection to material law. Material laws are the laws that man has made f himself and his world.

Jesus rested in the tomb of Joseph of Arimathe Arimathea represents an aggregation of thoughts lofty character, a high state of consciousness in ma Joseph represents a state of consciousness in whi we increase in character along all lines. We not on grow into a broader understanding but we also i crease in vitality and substance. Jesus' resting Joseph's tomb symbolizes the truth that Jesus w resting in the consciousness of vitality and substanc was growing into a broader understanding, and w in truth gathering strength for the great demonst tion over death to follow.

Only This Moment

Elizabeth Landeweer

Only this moment is infinite life.
The past is an outgrown and cast-off shell;
The future is formless, is fluid, is rife
With idle conjecture that does not tell
The truth that tomorrow will never come.
It is always today. Yes, God somehow
Has made this moment my only true home.
This present heartbeat, this deep breath of now
Is His fount of all wisdom. Drink deep, my soul!
The past is forgotten, the future unsought
Here, where His boundless and bright oceans roll
Into my limitless channels of thought.

The Glory of Easter

MABEL WILTON

If then ye were raised together with Christ, seek the things that are above.

EASTER IS HERE again, the season of joy, of triumph, and of hope and faith. Easter Day is a day of deep significance to Christians, for it is the anniversary of the day over nineteen hundred years ago when Jesus of Nazareth rose from the dead, just as He had promised He would, three days after He had been crucified on Calvary.

The long winter months have faded like shadows into the past, and spring is trailing her robe of gorgeous colors across the earth. The hills are growing green, the trees are in bud. With this all before us our heart too will renew its faith in life eternal.

Our calendar couples spring and Easter, and this in itself is of twofold significance. Spring brings renewal of all nature, while Easter's message is of the newly quickened spiritual life within ourselves. In nature at this season dormant life leaps into being. Cynics may say that all in this world is mortal and perishable, but Paul based his belief in eternal life in the richness and beauty of mortal life.

In so many ways spring and Easter are like the beautiful poetic passage penned by Christina Rossetti in "Easter Carol":

"Spring bursts today,
For Christ is risen and all the earth's at play."

This is truly a lovely thought to remember at Easter.

Jesus did die, it is true, but it is also true tha He rose again; and we all know or should realize that the final word was not with the cross, since death gave way to victory. Through this the lamp of hope in all human hearts was lit by the resurrection of Jesus.

"Because I live, ye shall live also" was His message, and that ringing, bell-like message has never once stopped echoing through the ages. It is just as clear and bright sounding today as it was nineteen hundred years ago.

Man is forever being driven by a desire as old as life itself, a desire to see beyond the phenomenon he knows as death, to pierce the veil, and to establish or disprove the immortality of the soul. He is consumed with the longing to know once and for all whether death is good or terrible and whether it is the end of everything or merely the beginning of another new and better life.

The truth is that most of us are perplexed about life after death simply because we cannot comprehend things that are intangible and invisible. But if we could only remember that we cannot see thought but that we can and do experience the results of thought, how much happier and contented we all should be. We cannot see faith either, nor goodness nor courage, nor truth, nor love. But we can observe the results when these things are expressed in the lives of people around us. These things, these proofs we might say, are the foundation for immortality if we would only stop to analyze them and stop for a moment to realize their significance.

The question of life or death is one that mus

remain forever unanswered for those who refuse to accept and believe in Jesus Christ. For those who accept and believe there is joy and hope, peace and contentment, and life filled to a good measure.

Those who believe in Jesus see in His coming, His life, His death upon the cross, and His glorious resurrection from the dead, a positive proof of life beyond the grave.

Jesus in life gave the world a new philosophy of life and a new and good conception of true brotherhood. He preached a life in which love and understanding should take the place of fire and sword. He preached of beauty and unity and the joy of giving instead of always receiving, and these are the things we need to remember today.

In death Jesus gave us the lasting promise of an inspired hope and faith in the immortality of the soul, and in the Resurrection He gave us proof that there is life beyond the grave. Hope and joy have come to humanity through faith in the Easter story and the glory of Easter.

Easter is the symbol and pledge that love is mightier than force, that truth is the conqueror of falsehood, that freedom is the master of tyranny. Indeed it is just as it was taught and preached by Jesus Christ to his followers over two thousand years ago.

In an age of oppression and practices so terrible they are hard to realize Jesus went about doing good. His life was dedicated to enlightening untrained, prejudice-ridden minds, and in the face of discouragement the seed of His compelling message took root and flourished in the dark sodden soil. The

fruits of Jesus' work are seen today in a world that has been greatly changed since He spoke these words to His followers:

"Ye shall know the truth, and the truth shall make you free."

"I came that they may have life, and may have *it* abundantly."

Christianity has always been and always will be like a cool refreshing stream flowing into an arid desert land, making it blossom as with rare and precious flowers. The transforming power of the risen Christ is represented by vital Christianity. Wherever it has gone vice has been replaced by virtue, selfishness by charity, and cruelty by kindness. Wherever the stream of grace has flowed healing and learning have been advanced by it. Arts and sciences have been exalted by it, and it has sanctified and ennobled the home.

Two thousand years ago the people trudged many a long weary mile to listen to the beautiful and inspiring words of the young Carpenter. They respected and loved Him because He stood among them, a man as they were, while He spoke His words of Truth and wisdom, and they were enthralled as they listened to His soft, gentle voice saying:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

They hung eagerly and hopefully on other words that came, for the voice would go on saying:

"Ye are the light of the world." "Rejoice, and be exceeding glad: for great is your reward in heaven."

These followers of Christ, these pilgrims and disciples, listened and believed and trusted, and the

knew that any promises He might make would surely be fulfilled even unto death—and eternity.

"I am the resurrection, and the life . . . whosoever liveth and believeth on me shall never die." "I come again, and will receive you unto myself." "And I, if I be lifted up from the earth, will draw all men unto myself." Listen! It is the voice of Christ speaking. The inspiring pronouncements of our risen Lord come to us at Easter time in the voice of soft winds and in the wafted fragrance of blossoming flowers. The voice speaks to us through the medium of all these wonderful things at Easter time. Listen and you will hear it; believe and you shall know.

The life of Jesus was a challenge; His death upon the cross was a challenge. Every word He uttered was a challenge, and all the things connected with Him go into the making of a glorious Easter; for on Easter we are bound to realize anew our great and wonderful heritage, the message and life of Jesus.

Easter will come to all of us, wherever we may be, in town or country. Easter will come again and again throughout our life so that we may be reborn and live in a world of renewed faith and hope, free from nagging prejudices, our mistakes forgiven. Truly there is nothing in all the world like the glory of Easter.

At Easter time Christ guides and draws the hearts of multitudes to Him. He guides millions of feet to His temples and places of worship, wherever they may be. He gently beckons and leads us on to beautiful scenic spots in town and hamlets, and there at the foot of a great cross that has been erected for

this special day we may all give joyous expressior to our faith in song and prayer, and there renew ou faith in the great realization of His presence. An to us standing there it will seem that He too i present, a man among men, saying: "Lo, I am with you always." "Let not your heart be troubled."

Let us all on this Easter morn, with true faith an confidence, place our eternal destiny in the hands o the living Lord. Let us pray that He may help u rise above the sordid things of life; fill our heart wit compassion for the sorrow and hopelessness o others, wherever they may be. Let us all on thi Easter morn allow our heart, our thoughts, and ou life to be touched and softened with the true glor of Easter.

Companion of the Journey

Hazel M. Kerr

We too have walked the Emmaus road
With sorrow-shadowed eyes,
And in the day's companionship
Have failed to recognize
The Christ. For we have looked for Him
Within some holy place,
Thinking that only there could we
Receive the heavenly grace;
Believing Christ could enter life
Only by altar stairs;
Forgetting that a Presence walks
Our common thoroughfares!

How Much Faith Is Enough?

GARNET COLE

OVER AND OVER we are asked these questions: How much faith is enough to insure the answer to my prayers? How do I know that God has heard me?

The very fact that you have turned to God for help presupposes the existence of some faith!

Before we go any further let us ask ourselves these questions: Do I believe that God has the power to help me? Do I believe that He wants to help me? Very well, what more do you want or need to know? Now you have only to do as He has asked, and "all things whatsoever ye pray and ask for, believe that ye receive them and ye shall have them."

One time Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Do you know the size of a mustard seed? It is one of the smallest seeds that grow. The moment you are conscious of a need for God's help He hears you, because it was He who first desired for you the thing for which you pray.

In Lloyd Douglas's newest book, "The Big Fisherman," we follow Jesus up and down the hills and valleys of Palestine as He taught and healed all who were willing to listen to Him. He became a magnetic figure, very real and very human; making no appeal to any one class or race; but to all who

were able to accept the Truth He taught He gave according to their need.

When He withdrew for a while to some lonely hillside to be alone and renew His strength by prayer and communion with the Father, the crowds sought Him out, hungering for this new hope which He held out to them. Was not this faith?

With every miracle He performed the healed received new faith, new inspiration and hope. Jesus did not ask them if they were worthy, nor did He question their faith except in a few instances. On one occasion He asked, "Believe ye that I am able to do this?" Usually when they came to Him asking to be healed He assumed that they believed His power to be sufficient to meet their request.

With every demonstration we make our faith is strengthened for a bigger one. Eventually we reach the place where we make our demonstrations easily and naturally. Are we not one with the Father and is not all that He has ours?

As we formerly conceived God we believed that our shortcomings and our virtues were weighed in the scales of divine justice; then our prayers were answered according to the measure of our worthiness. We judged the quality and the quantity of God's mercy and love wholly from a human standpoint, forgetting that His blessings are unlimited and unrestricted, rain falling on the just and the unjust alike. God is unbiased in His view of the human race; nor is He swayed by our pleadings or our supplications.

The old orthodox beliefs made prayer a difficult and complicated business for those who were not a

yet able to realize their true relationship to the Father. We believed we must approach Him in fear and trembling, attired in sackcloth and ashes, but our belief has changed.

"Somehow I feel sure God would not like to see
Me at my worst; and begging is unbecoming to me.
When I am at my best my heart sings!
Too I cannot think that He would like His son to be
A common pauper whimpering for more;
Nor could I feel proud and free that He belonged to me,
What with shamefacedness that begging always brings!
So I can never feel that prayer
Can mean much more to me than kneeling there
And thanking Him for things."

Whether accustomed to pray or not, everyone has at some time in his life felt the need of prayer. In times of distress man instinctively turns to God for help and comfort. It is natural for him to acknowledge that there is One whose knowledge and power are greater than his own. When some great joy comes into his life he then gives thanks, not consciously perhaps, but nevertheless a feeling of gratitude urges up in his heart on account of someone or something.

From the beginning of time human beings have recognized the existence of a Supreme Being, giving homage to their idea of a God in the manner peculiar to their race and time.

Many of the Western Indians still hold their annual tribal corn and rain dances, which is their

form of worshiping the Great Spirit.

Prayer is nothing more than communion with God, an acknowledgment of the presence here and now of the kingdom of heaven; it is being able to see the answers to our prayers as complete in the present and ourselves as in possession of our desires.

Prayer is not a beseeching. The son of God does not have to beseech and grovel at his Father's feet, for He is love and longs to give us what we need.

Knowing a thing precludes any idea of doubt. So knowing that God has heard our prayers, we may rest in the positive assurance that what we desire will come to pass according to His promise.

In the daily affairs of life we should feel extremely discourteous if we failed to thank someone for a valuable gift. Then let us not forget to express our gratitude for God's kindness to us.

Blessings hover close to the one who is thankful. Counting our blessings tends to increase their number, yet how rarely do we think about how many we have. In counting your blessings, are you thinking of material things alone, such as money, clothing, a beautiful home? Each is a pleasant thing to own we shall have to admit, but what of that wonderful friendship which has been yours for years and years or that privilege of enjoying sweet and heart-lifting music, great pictures, books, travel, or even a quiet little visit to some delightful spot where you can be alone and take stock of yourself? There are so many things for which we can praise God once we stop and think about it. As you give thanks for all these things your consciousness of health, supply, and happiness will increase, and as this consciousness

grows more blessings will be added unto you.

If God ever answered prayer He will always answer it, for He never changes. Prayer has no power to change God's unalterable law, but through it we are made receptive to the good He desires to give us. We must expect to see the visible answer to our prayers.

If there is failure do not blame God. It is always the fault of the one who prays; for prayer is the means by which we become consciously unified with divine power. Thus it is scientific and unfailing.

And please let us not always come to the Father with requests for things, which are suggestive of selfishness or greediness on our part. He is loving and willing; but may we not spare a few minutes out of a busy day to sit quietly and talk with Him, telling Him of our love and desire to become more like Him and thanking Him for the countless blessings He has already given us?

We spend a meager five or ten minutes a day in prayer, and feel we should go forth primed for twenty-four hours of contact with the world, forgetting God until the next day. Your car will not run without a constant flow of gasoline, and just as certainly your spiritual life requires a constant flow of the Spirit, and this can be obtained only by keeping your heart receptive and open to God every waking moment.

Spiritual understanding never precedes faith, so we must learn to exercise blind faith, believing that what we do not now know, see, or understand will be made clear as we proceed. Faith is the creative process of the mind and demands continual growth.

When we no longer have faith in anything progres
stops and decline sets in.

From beginning to end we read in God's word o
the mighty works accomplished by faith. Day afte
day we study the Scriptures and perhaps commi
whole chapters to memory, but until the need arise
to apply any particular portion of it to our own in
dividual life we cannot assimilate it or understan
its real meaning.

In a passage that may not be familiar to all of u
we are told, "Thy shoes *shall be* iron and brass
and as thy days, *so shall* thy strength be." Here w
have two distinct promises. Our shoes of iron an
brass will always be given to us just when we mos
need them. The second promise assures us that ou
strength is to be sufficient for us. No matter hov
much strength we need we shall always have enough
When our way is easy and everything is serene an
pleasant we have little need for shoes of iron an
brass; but when the road gets rough and rocky, the
we are willing to accept the shoes He has promised
which is the consciousness of His living presence i
our life, the unwavering faith that will bring us ou
of every undesirable condition victorious. An unde
standing of Truth, of our relationship to the Fathe
gives us a solution for all of life's difficulties. W
know that wherever we go, whatever situation ma
overtake us, God is there, ever ready to help u
always appearing in the form that most perfectl
meets our needs.

When some desperate need arises, it is the mo
natural thing in the world for us to assume that th
problem is ours to solve in the best way we can. It

only when we are at our wit's end that we turn to God for help. The big difficulties are usually removed when we cease our fussing and fuming. Inner unrest means compressed anxiety; anxiety means lack of trust. If we could only be still inside long enough to realize that God is trying to manifest Himself through us as just the thing we need so much!

A couple of years ago, the house in which my family lived was sold, with the usual three months notice to vacate. With not a vacancy in town and no house for sale at that time, it looked hopeless; and to make things worse, we owned a business that could not be packed up and moved just anywhere. If ever there was a time to prove God it was then. My appeal to Unity brought the comforting thought and eternal truth that God had a place for us somewhere. Faithfully I declared the Truth, and not once was I doubtful of the results. I went ahead, getting ready to move; putting in boxes and barrels everything that would need to be packed if we moved out of town. About a week before our time was up, we were ready to go. Then came a knock at the door, and the owner of the house next door, a large and very expensive one which I had always wished I might have came to ask if we should like to rent it. The man who had spoken for it a year before had suddenly decided he no longer wanted it. The owner said he had twenty applicants ahead of us. We accepted it at once at almost double the rent we had been paying. I knew that if God wanted me to have this house He would make it possible for me to pay the rent. A week after we moved I rented a room

to a lovely woman for almost as much as our own rent; then at intervals through the year I had student teachers from a near-by college.

So God delivers when fully trusted, even giving more than we asked in His blessed goodness. Help always comes at the right time.

We make a law of limitation for ourselves when we believe that difficulties or hindrances are necessary to our advancement. When we believe we shall find them, in all probability they will be waiting for us. God has promised to go before us and make straight and easy our way. With His wisdom guiding us we are never at a loss to decide aright; we go in confidence and peace, and every thought that would bind us is cast from our mind. Nothing can prevail against him who abides in spiritual consciousness. This is a thought to hug tight to our soul, for we are all apt to become terrified at times and wonder what we should do if certain things happened to us—if we should lose our position, if one of our loved ones were to be taken away from us—dozens of things that the human mind can dig up at will to worry about and to test our faith in God.

When any enlightening or guiding thought comes to us from within let us recognize it as Spirit showing us the right thing to do at that time, and exercise our faith further by invoking in prayer and meditation the presence of the invisible, yet omnipresent God.

Do you need help today? You have it right now. Turn to your heavenly Father and His help will be given in the measure you need. Not a thing will He deny you, for

"God is our refuge and strength,
A very present help in trouble."

Always and forever this strength will be sufficient for us—all that we can use of it; and if we have all we can use of anything, why want more? We are not promised strength today to carry tomorrow's burdens, but we are promised a sufficiency of it for carrying every load that is placed upon us today. We are not given dying grace today, but we are given grace to live and to live gloriously. We cannot eat today to satisfy tomorrow's hunger, but we can have all we need for the present nourishment of our body. God has provided for every detail of our life; we cannot imagine anything He has not already anticipated. He is sufficient, now and always.

I Am

Ella Morgan Spafard

I AM the dream that ever will come true.
I AM the song that wings its way to you.

I AM the glory of the starlit skies.
I AM the hope that never, never dies.

I AM the life that makes the rose to blow.
I AM the purity of fallen snow.

I AM the love you find within your heart.
I AM the whole of which you are a part.

I AM the peace the bird at twilight sings.
I AM the real of all created things.

What to Pray For

D. D. ARROYO

A VITAL PRAYER LIFE is a necessity to the well being of each of us. The Lord's Prayer and the 23d Psalm say all the important and necessary things for us. Properly understood, I think these two prayers alone would sustain us in any situation requiring prayer.

Yet there are times when we want to attack our problems more personally. We want to petition directly and name our specific needs. This is a very logical and honorable want. It is a legitimate procedure. However when it comes to specific needs, the question arises, Do we know just what our real needs are? Often we feel certain we know the precise item or condition that we need for salvation or happiness. But we can be wrong. Experience must have proved this fact to all of us many times.

The question arises then how to pray about specific personal needs. One person put it this way: "I have an entire complex of needs. Now do I pray first for the cart, for the horse to pull the cart, or for the barn to put them in when I get the cart and horse?" It is a familiar situation. It occurs in many forms in our life.

An ill person needs money to buy the proper food to get well. If he were well, he could earn the money to buy the food to keep well, and so on. It can occur in an endless variety of guises, this squirrel-cage complex of needs, and it brings confusion to our life.

When this confusion descends on us, when we are beset by a variety of circumstances that need bettering we wonder where indeed to point the finger of prayer. Part of our problem is to learn to see clearly in just such a confusion.

With respect to these questions, which I call the cart-horse-barn type of questions, the best policy is not to start praying about any of them! Instead pray for a greater inflow of guidance, which will reveal what the crux of the problem is. Even then it isn't always easy to unburden oneself of the problem.

It takes a decree of faith, of spiritual courage, to cast off a problem and hand it over to God. The most effective way I personally have found is to talk the matter out with God—in the following simple, humble manner: "Now, God, You know my honest needs. This complex of problems is so confusing to me that I don't know where to start. You have the complete answer. I am just going to drop all my confusion and worry about this complex of problems. I am going to wait on You for the answer. I ask Your blessing and guidance in this matter. When You show me the way, I will begin."

It is exhilarating, the psychological and spiritual release you can get from such an intimate and sincere talk with God. The burden does drop off. It does frequently happen that after this spiritual release a period of waiting on your part intervenes before the solution arrives. If you do wait faithfully on the Lord during this period and renew your confidence in prayer each day, the answer does come.

The remarkable part of the answer is that often an entirely new approach opens up that was un-

thought of when your problems confused you. You may get an answer just after stating your needs. That does happen. Also often entirely new aspects develop during prayer; you find that your needs have changed, and you understand the situation without confusion. Always after one of these "waiting periods" it will be your authentic needs that you recognize, and you will have the spiritual intuition as to how you can go about handling your problem.

One of the most interesting cart-horse-barn cases that I know of was that of a man who was ill, whose money was rapidly disappearing in doctor bills, and who was growing worse. In despair he prayed for help. He prayed for patience to bear his lot. He prayed for money to pay his bills. He prayed for healing. All was confusion. His sickness reached the point where the doctors could frankly promise him no relief.

At this point he realized that he had really been marking time, like a squirrel treading the cylinder in its cage. He dragged his body into a church, and there he talked it all over with God. He was in the church a long time. He left it a different man, a man already on his way to physical health; for during his long talk with God he had found his healing.

He told the story with a radiant smile: "I found I had been asking for all the wrong things. I didn't know what I really needed. I didn't know what really to ask for. I just asked God to let me know how to pray, and He did!"

"I found," the man continued, "I had only one authentic need. All I needed was to let more God life into myself. All I had to do was to want more of God

expressing Himself in me. I didn't have to ask for health, healing, money, or even for life. I only had to want more of God. That is what I got during my prayer. I got the inner feeling of perfect peace, of trust, of being loved and sustained. That answered all my prayers. I didn't have any more confusion then."

That is the answer, isn't it? He found it in one of the gravest crises a person can go through. The answer is the same for any crisis anyone may have to go through.

It is in the 23d Psalm. "Thou preparest a table before me in the presence of mine enemies"—our own weakness, our confusion, our lack of awareness of God's presence and love. This is the most direct and most personal approach to the solution of any problem, of any complex of problems. No matter how many problems seem to be clamoring for attention, demanding solution, there is only one need: more awareness of the sustaining presence of God.

PROMISE

Phyllis Johnson Pasqualetti

My Lord cried, "Hast thou forsaken me?"
The answer came: "No, My Son,
Thy mission here has just begun.
And though Thy cross be painful now,
Because of Thee I make this vow,
That all who shall believe on Thee
Shall find within them *Me!*"

Thy Success Is Sufficient for Me

BEVERLY E. FINCH

'Tis not in mortals to command success,
But we'll do more . . . we'll deserve it.
—JOSEPH ADDISON

IN READING the title of this article, which was uppermost in the reader's mind, expectation of success or fear of failure? If the latter, then it is time for the reader to renew his mind and transform it by the ever-available power of God to make His success the reader's success.

There is no alternative to this transformation, no other way to deserve and win success. We all have the success potential of God's man, and the degree of our success is governed by our conscious acceptance of it in mind. As soon as we acknowledge God's power it takes full possession of our consciousness and rebuilds it to conform to His own perfect consciousness, the same consciousness through which He was successful in creating a perfect spiritual universe. When it was finished He loved His creation, for He pronounced it "very good."

At a time when a certain "thorn in the flesh" seemed about to overwhelm Paul's faith with fear there came God's word to him, "My grace is sufficient for thee," and following this, the complementary word, "My power is made perfect in weakness." From this we learn that by acknowledging our personal weakness and our personal insufficiency, and substituting for it a consciousness of the sufficiency

of God's power in all things, we are indeed strengthened and renewed, made ready to claim the potential success that is ours and see it become actual.

The most successful person is the one whose talents are used for the betterment of mankind and the world in general, not merely for his own personal benefit. If a person is an artist in any sense of the word, an inventor or discoverer, a teacher, a horticulturist, a radio-station executive, a lawyer, or an amanuensis, and he loves his work, the Spirit of love is with him, and he cannot fail. He should feel that "the Master of All Good Workmen" has put him to work for Himself, and he needs must do a masterful job right where he is. If we sell our work and it becomes lucrative through its sale, that is good, for the laborer is worthy of his hire; but we must keep uppermost in mind that we owe our service to Him. True success is one of the things that are "added" when we obey the law "Seek ye first his kingdom."

As God gave grain to the farmer for planting and multiplying, so too He gave you talents to be developed and brought to light in the manifest world of beauty and utility; not to be covered with a blanket of fear, unsatisfied longing and defeat. As you contemplate your work and realize that you have done your best, you will pronounce it "very good"; you will love it and want others to love it too. This is the blessing that will send it on its way to fruition and victory. Your talent was not given to you to be hid under a bushel but to shine out in all its uplifting beauty (or utility) in a world where it is sorely needed.

I know of a very gifted young artist who has

painted many exquisite landscapes, figure, flower, and other pieces, many of which have been sold from time to time, clear proof that her success is deserved. However there are still several pictures that are worthy of gracing fine homes. As these accumulate and there is not room enough in her home to display them, one by one they are hidden behind the davenport in her living room. Now and then I ask her, "Where's that picture of 'Spring' or that one of 'A Stormy Sky'?" and the reply, as I have expected, is always, "Behind the davenport." Recently she was given the opportunity of putting on a "one-man show" in a place, and hundreds of people came to see and admire her work. Some of her treasures came out from their hiding place to be exhibited and several others, previously sold, were borrowed for the show, and I am sure this publicity will in time be the means of bringing about many more sales. God's will for her is success. She has the courage of one who knows she is creating beauty, God's beauty, and uses all her spare time to devote to His work. "No good deed done in God's service is ever wasted."

Doubtless there is many another "davenport" hiding objects of beauty or utility, conceived by other creators, that well deserve to be brought out into the light of day to the glory of the God of beauty and the satisfaction of creative man. If this is the case in your experience, then bless your work knowing that it was the Master's hand working through you that brought the product into existence; and nothing can hinder its finding its right place in the world. "Yea . . . I will work, and who can hinder it?"

Each day before you begin your productive work,

first consecrate the place where you are, the room, the garden, the forest, the laboratory, the office, the studio, with these words:

There is only one presence in this place. This presence is the presence of God or good. No evil or fear of failure can enter here. Whosoever enters here will be conscious of [feel] the one divine presence of good. This place is filled to its limits with the Spirit of love, success, fulfillment, prosperity, joy, and satisfaction. All fear or other evil is cast out because my consciousness of God's presence leaves not one iota of space for aught else. I am thankful to Thee, O Father, that this place is filled with Thy presence. I am thankful that I live and move in Thee, Thou holy One. I acknowledge Thy presence and feel that Thou art here with me as I work.

The word for success—which we are entitled to invoke for ourselves in connection with any undertaking—is God Himself; for "the Word was God" and is imbued with all the power His word implies; and the Spirit goes before us to make easy and successful our way. We are undertaking to bring into manifestation one of our God-given talents, and fear of failure has no place in our enterprise; for fear is one of the weaknesses of unregenerate man, an ever-recurring thorn in the flesh, but one that we can pluck out by realizing God's sufficient grace and by replacing it with the Christ consciousness of abundant success; for through Christ we can do all things. He has said that, "I came that they may have life [success], and may have *it* abundantly"; and what would life be without this success? Certainly not a very abundant life. Had success not been in the con-

sciousness of God "in the beginning" of His creating, there would never have been a universe; only a void. Likewise without faith in your success there will never be brought into manifestation the thing you are about to create, be it the proverbial mousetrap, a beautiful picture, a poem, a treatise on philosophy, a broadcasting station, a solution of the housing problem, or any other good and useful things. Their name is legion. But whether it is tangible or intangible, unless you first speak the word for success with understanding faith that success will be yours because it is of God, it will lack that something which makes the difference between man's personal creating and God's creating. Jesus said, "I can of myself do nothing." He acknowledged and enlisted the Father's power with the words "The Father abiding in me doeth his works." Proceeding on this same principle, we undertake whatever work He gives us to do, with the assurance of the success that was Jesus' during all His ministry.

If we begin our enterprise with the good words "This is something I have had in mind to do for a long time" and straightway infiltrate the substance of our intention with such words as "I'm a little afraid my education, knowledge, and experience are not sufficient to enable me to make it a complete success," then we have taken on a state of mind that augurs no good for the success of our project. "If any of you lacketh wisdom [or knowledge], let him ask of God, who giveth to all liberally and upbraideth not." From this we see that the only remedy for such a negative state of mind is to retrace our steps and go first directly to the source of all knowledge

We should ask to be led to the right book, the right teacher, or the right intuitive perception that will provide what we need, as we quietly and confidently know that God is our help in every need and that His grace is sufficient to overcome our fear of failure. He will then plant our feet firmly on an understanding faith in His substance, the substance out of which every good thing is made, be it visible or invisible, tangible or intangible, a potential idea or a concrete thing actually evolving from it.

This word of success is a potent and positive word and must never be diluted with a single negative thought or fear of incompetence. God is your competence, and He will direct your path to success as soon as you acknowledge His power and work in accord with His law of successful achievement, which is one of man's prerogatives as a son of the Most High. As soon as you become success conscious, then you are ready to accept His help in bringing your ideas into being. Every good idea originates in God-Mind, is a child conceived through God's wisdom and born through His power; therefore you cannot believe that He will deny His paternity and allow the growth and development of His child to be frustrated. Since He has chosen you to bring this idea into form for the good of the world and yourself, is it not reasonable to expect that He will guide you to a successful result?

Importuning God for His help is permissible; and renewing our importunity with persistence is often the thing that produces the effect of ultimate success. We need not fear to importune God for His help, for by this means is our success established. To

substantiate this statement, let us refer to Luke 11:8: "Yet because of his importunity will he arise and give him as many as he needeth."

To persist means "to go on resolutely in spite of opposition." This calls to mind the oft-quoted copy book behest "If at first you don't succeed, try, try again"; and this applies to grownups as well as to children, those in college and beyond as well as to those in grade school. Every invention is brought to perfection only through the persistence of the inventor. Even certain filibusters when persisted in have been known to defeat some partial and biased legislation not for the good of the whole nation.

We cannot weary or trouble the Infinite by our persistence because He approves of our courage and patient trying again and again. We should emulate the perseverance of the seedling pine that ultimately splits the unbreakable rock that is in its way. The American story writer William Sidney Porter who wrote under the name of O. Henry is an example of persistent trying even in the face of continual rejections by publishers, year after year; and today all acknowledge him to be a writer who contributed much to American fiction.

An important element that makes for success and increases it in our experience is the giving of thanks to God for every evidence of the success and recognition we have had, be it ever so small. An instance of the effect of thanksgiving is seen in the familiar miracle of the loaves and fishes and the increase of substance at the word of thanks offered by Jesus when there was need to feed the multitude in the wilderness.

God's will for us is success. His Spirit works with us in every right endeavor as we proceed in the consciousness that "if God is for us, who is against us?" Only the fear of failure that we admit into consciousness is against our power to succeed, and fear we know is a nonentity, possessing only the life and power we ourselves give to it. God walks beside us and feeds our hunger for success as He does every other legitimate hunger, be it of the body or of the soul.

That which you hold in thought with faith must come to pass in your life.

God is the essence of success; and His success, like His grace, is sufficient for us, sufficient to give us victory in all that we undertake. As we do all we are capable of doing to deserve it, we shall hear His command "Let there be success" and experience the eventual and inevitable result: "And there was" success!

Live every minute as it comes, just as though it were the only minute you had on earth. Let it be filled with love, joy, harmony, courage, faith, all that you hope to enjoy sometime in the future. Too many of us are putting off our good from day to day, from month to month, and from year to year so that we never quite catch up with it. Live now. Forget your troubles of the past and stop dreading the future.

—Lowell Fillmore; New Ways to Solve Old Problems.

Flying and Spiritual Consciousness

CHRISTOPHER P. SCOTT

THERE ARE so many correspondences between flying and a spiritual state of consciousness that it is interesting to compare them. The people who are making use of the air as a freer, quicker means of arriving at their destination and the people who are learning that the way of Truth is a much shorter and quicker way are both increasing in numbers rapidly, which all goes to show that mankind is making progress.

Most anyone can learn to fly. The methods of teaching one to fly have been standardized. The instructor knows how to teach the student, to demonstrate to him the way in which it is done, and then help him in the various maneuvers until he has learned to do them without the instructor's help.

Most anyone can learn to take the steps and train himself in such a manner that he can use the higher spiritual consciousness to attain his goal. There are many Truth teachers giving this instruction in many groups organized for that purpose. The teachers have been trained just as the flight instructors have been trained. Both have had to undergo certain tests, theoretical as well as practical, and have learned to put into practice what has been taught them. This implies a certain amount of time and experience in spiritual work in one and a certain number of hours in the air for the other!

The earning of a living and the solving of prob-

lems by the sweat of one's brow or by one's intellect may be likened to travel on the surface of the earth. One eventually gets there, but the process is slow in comparison with a trip by air, and one has to go around surface obstructions instead of rising above them, as is done when the trip is by plane.

In a life that is divinely guided problems are solved in a flash by a mind that has developed intuitive perception, that sees past obstructions, that drives easily and quickly toward the goal.

Perhaps after many incarnations in the slow process of evolution man will arrive at his destined destination of full divinity. For most men it is a slow process under the most favorable conditions; while the one who has learned to take to the air to establish a spiritual consciousness—discrimination between appearance and reality, obedience to divine guidance, self-discipline—will accomplish in a short space of time what would seem to be impossible. The idea of going from the Atlantic to the Pacific coast in a matter of hours would have been a fanciful idea to our forefathers, who took a year or so to travel this distance by ox cart. We of the present generation know that it is being done daily even if we have not done it ourselves.

Why do not all people fly, and why do not all people use the easy way of Truth? For one reason a lot of people are just beginning to find out about these shorter and more direct ways. When they do find out about them perhaps fear enters in, or the habit of doing things the old way, or a lack of vision as to the usefulness of the new ways.

When someone is told that by disciplining his

mind, by watching his words, by controlling his emotions, he can learn to control his life, he may not have a vision of what this would mean to him, and because it would take some effort he passes it up and continues to travel along in the customary way. Or perhaps his manner of living, thinking, and speaking has become so habitual that unless something like a crisis comes along he will not consider making any change. Or perhaps he is just afraid of something new and different, and so he sticks to the old and known.

It does require some time, money, and practice to learn to fly. At the beginning of the lessons a person may wonder if he will ever be able to do it.

It does require some time and practice to learn to control one's thoughts, to watch one's words, to learn to relax and be still and listen for the inner guidance.

Relaxation is necessary in both cases. You cannot think clearly if you are not mentally and emotionally relaxed, and you cannot fly a plane if you are too tense to think clearly, to handle the controls easily, to take everything into consideration, to use good judgment. Neither can you solve life's problems correctly if you are emotionally disturbed, full of fear, in doubt of your inherent ability.

When you travel on the ground you follow a path, a trail, or a road, and you go where it leads you.

When you fly a plane, you may be said to be pioneering. You chart your course, take your own path through the air. Of course there are radio beams that can be followed, but often they do not lead just where you want to go. You work the controls of the plane, and thus determine whether the plane climbs

flies level, glides down, whether it circles or flies straight. This is also true of life. We try to control our attitude of mind consciously when we have learned this. As we determine our mental attitude we climb, or glide, or go straight on, or fly in circles. If we do not consciously determine the attitude of the mind, it is hard to tell where we will land.

Everyone who turns to spiritual means to accomplish his objective in life may also be said to be pioneering. He has to chart his course. He will of course profit as much as possible from the experience of others who have made the trip, but the "weather" may not be the same, his equipment may be a little different, he may have something different to contend with. World conditions are constantly changing. While in Spirit one may rise above them, they have to be considered. Very often at lower levels the air may be rough, while higher up it will be smooth as can be. On the lower levels of consciousness life is sometimes like that. What we need to do is to build up a higher conception of who and what we are in Spirit, of the power that is ours to use. We can climb up higher. We can refuse to let the lower disturb us.

Once in a while one who takes up the study of Truth and puts it into practice finds that things seem to get worse instead of better, and such a one is tempted to stop. This is like taking off from a rough field. As you get going faster down the field it becomes more bumpy and rougher. If you stop you won't attain flying speed that will take you off the ground. You just have to keep on. As soon as you are in the air, the going will be smooth. It is the

same with the study and practice of Truth. If things seem to get worse instead of better, keep going and you will attain a consciousness that is above the difficulties. Often keeping on for one more bump will bump you into the air, where the going is smooth.

In flight a plane is subject to updrafts and downdrafts. There are really no pockets in the air. If you let the updrafts and downdrafts disturb you very much, you will never control the plane and quite possibly you will fail to maintain the plane in a right attitude. In the long run updrafts and downdrafts compensate each other and you come out all right. This is also true in life. As long as you retain the right mental attitude the small ups and downs will not prevent you from reaching your destination.

Perhaps the ideas that keep people from flying as well as the ideas that hold people back from fully consecrating themselves to the doing of the will of God are the prevalent mistaken ideas that come from trying to figure things out without full information about the facts.

Many people think that it is the engine that keeps a plane up in the air, and that if the engine should stop the plane would fall to earth and crash. They think that the higher the plane is the harder it would crash. These ideas show a lack of understanding of flying principles. While it is true that the engine furnishes the power to take the plane up into the air, it is the wings of the plane that support it in the air. If you ever flew a plane you would be surprised to find out how solid the air is. When the engine stops the wings nevertheless support the plane in the air. Without power to climb, the plane will

glide or coast. The higher in the air one is the greater the gliding distance and hence the more time one has to look for a good landing place. It is more dangerous to fly close to the earth than it is to fly high above the earth.

There is a similar idea that keeps some people from making use of religion. They have the mistaken idea that if they take up religion they will have to give up all the joys of life, that they will not be able to do what they want to do, that eventually they will have to meet the pain of crucifixion, and so on. This view is entirely wrong. It comes perhaps from old erroneous notions in the subconscious mind about a God that punishes instead of about a God of love. What one really wants to do is what God helps one to do. The joys and skills that one wants to attain God helps one to attain. With God's help all things are possible, but without it the road is a hard one.

Just as it is more dangerous to fly close to the earth so is it more dangerous to be willing to do the will of God part of the time but not all the time.

Every flying student who solos—who has reached the stage where his instructor sends him out by himself—encourages all the other students to keep on trying. So every Truth student who attains a healing or makes another demonstration encourages other students to keep at it. Even though we may not care very much for ourselves, we ought to keep at it to encourage others and thereby do our part to help make this world a better place to live in.

The prayer of faith shall save him.—JAMES

The Eternal Light

The light shone first through human form
Within a manger low;
And angels heralded the birth,
A mother watched the glow.

That golden light shone o'er the earth
Until its radiance bright
Led to a cross upon a hill
Where day was turned to night.

But not for long could death hold sway;
The eternal light arose
And shone with glorious radiance,
Triumphant o'er all foes.

From empty tomb to sorrowing hearts
God's holy angels spoke,
"For he is risen . . . as He said";
Once more glad faith awoke.

And happy hearts took up again
The threads of life with joy.
The Lord had risen; nought could now
Their hope or faith destroy.

Sing alleluia, sons of men!
The great eternal Light
Has risen, therefore man shall rise
Triumphant o'er death's night.

—*Fannie Herron Wingate*

It Came to Pass

WORRAL G. SONASTINE

A FEW YEARS AGO, something occurred in my life that disturbed me considerably. It came as the aftermath of a misunderstanding between myself and a very dear friend, and it required all the faith I could muster to keep in mind that great underlying truth, "God is all, and all is good." There seemed to be no good whatever in this situation. It was most disagreeable, and there was no way to escape from it so far as I could see.

One morning as I was searching the Scriptures for reassurance, I came upon these four words: "It came to pass." I had seen them many times before, but never had I seen anything significant in them. They had in fact always seemed just a little redundant to me. Now however there was something intriguing about them. They seemed to hold a message for me, a message that lightened my burden and eased my pain. The cloud of gloom and despair that hung over me began to vanish almost instantly.

"It came to pass." This unpleasant situation that seemed so real and so permanent had come not to stay but "to pass"! No matter how real or substantial it seemed to be, it would pass just as every other undesirable situation had done before. It had come to bring me a certain lesson, something I needed in the process of spiritual unfoldment, and now, it would pass into oblivion. It was wonderful, wonderful to

know that God was still in His heaven and still the only presence and power in the universe. Just a few minutes before, a heavy burden had been pressing in upon me, but now it was dissolving as rapidly as a piece of ice in a summer breeze. The whole matter cleared up quickly after that.

This experience did teach me an excellent lesson. It proved to me again that no matter how real or frightful a situation may seem to be, it is still just as fleeting as a cloud of mist. Only the good is real and lasting. God, the good, stands unchanged in and around all things. Believe this, know it, and act upon it. This is the way of faith, the way to rob evil appearances of all their power. "Judge not according to appearance, but judge righteous judgment."

Not long ago, I met a man who had spent four years in a penitentiary. His story was so interesting that I am recounting it here.

"When I first entered the prison," he said, "I resented it all tremendously. I hated everything and everybody, for I thought the whole world was against me. Some of the other prisoners tried to be friendly with me, but I refused to have anything to do with them. I cursed the guards and everyone else connected with the institution. Needless to say, I was very unhappy.

"One day a few weeks after I had come to the prison, I met a trusty who put me wise to myself. I tried to be as rough with him as I was with the others, but he paid no attention to my meanness. He brought me a couple of books and some magazines and he talked to me as though he thought I was a pretty nice guy. Before long I quit trying to be rough

with him, and we became good friends. He got me interested in some of the things I could study at the prison school.

" 'Look,' he said, 'if you'd start doing something worth while, those five years will pass before you know it. Why don't you spend your spare time getting ready for the day when they let you out of here? You're not hurting anyone but yourself by fighting this thing. It's just as silly and useless as banging your head against the wall. Quit fighting. Start being friendly toward the people around here, prisoners as well as guards, and before long, you'll find out it isn't such a bad place after all. If you take advantage of the opportunities they offer you your term here can be just as useful as five years at college. Try it and see. It's up to you.'

"It wasn't easy at first, but I took his advice. I began to behave myself and started being friendly with the other prisoners. Some of them responded, and it made me feel better right away. Then one day I got a chance to enroll in a class that was studying radio repairing. It was very interesting, and I got so wrapped up in it that I almost forgot where I was. I did so well in this work that when I finished the course, they arranged for me to take some advanced study in radio and electronics.

"It was amazing how things changed for me when I changed my attitude toward my situation. I discovered that being in prison could actually be a blessing to me if I would look for the good that was there. When I began to recognize and utilize the good that was there for me, the time passed so swiftly that I was released almost before I knew it, and I

was given a year off for good behavior. But things had been going so well I didn't want to take this time off. The whole experience was the best thing that had ever happened to me. It enabled me to gain an education, gave me a career, but best of all, it gave me a new outlook on life that I never should have gained otherwise. And to think how I hated it and fought it at first."

During the war, this man rendered invaluable service to the government, and today he is doing wonderful work in the field of electronics. His experience as a prisoner was another of those things that come "to pass." It seemed most unpleasant to him at first but turned out to be a great blessing.

The important thing about these conditions that come "to pass" is our own attitude toward them. When we look upon them as something evil and objectionable, they cannot fully impart the blessings they hold for us. On the other hand, when we recognize their true nature, welcome them and give thanks for them, they not only bestow their blessings more thoroughly but their value to us is multiplied a hundredfold. This is the way to turn stumbling blocks into steppingstones. See them for what they really are, praise the underlying good that is in them and give thanks for them.

Some of the most trying situations that come "to pass" in our life seem to be brought about by the actions of other people. It is amazing sometimes how we let the words and deeds of other people affect us. Someone says something to us or about us, and instantly a wave of anger or hurt sweeps over us. Then we usually retaliate with something intended to hurt

our offender just as he has hurt us. An argument or even a fight may ensue, and thus we have held onto something that came "to pass." Nothing is ever gained by such a procedure. When we lose our head we always lose more, including our self-respect.

How we need to learn the value of a forgiving attitude, an attitude of love and good will toward those who seem to offend us. This is the key to successful living. It is a mark of true greatness. To forgive much is to gain much. Learn to look with love and understanding upon those who would offend you. Remember that what they say or do has come "to pass," not to hurt you. Jesus said, "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Do you remember the Bible story of Joseph who was left by his brothers in a pit to die? He was rescued later by some travelers who took him to Egypt and sold him into slavery. After a number of exciting experiences, he became Pharaoh's right-hand man. He was given control over the food in the land, and he was second in power only to the king himself. It was in this position that his brothers found him when a few years later they came down to Egypt to purchase grain for food. Joseph concealed his identity at first but later told them who he was. Needless to say, they were greatly surprised, but they were even more surprised when he let them have all the food they could carry. They could not understand his forgiving attitude toward them.

When the matter of his ill-treatment at the hands of his brothers was brought up, Joseph said, "As for

you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive."

We often hear the remark "It's too good to be true." The thought behind this statement explains the reason for many of our difficulties. Somehow or other we have got the idea that for things to be normal they must be at least a little bit bad. Complete harmony and order therefore seem too good to be true. Just the opposite is really the case however. Perfection, love, order, goodness—these are the elements that go to make up true normalcy, the unchanging state of Being. These factors can and do prevail in the physical realm for those who recognize and accept them. In view of these facts it becomes obvious that things can be too bad to be true but never too good to be true.

That which is too bad to be true is not true and consequently does not exist at all. Such appearances only come to pass, not to stay. Paradoxical as it may seem, these appearances which are "too bad to be true" nearly always contain something of value for us. Their hidden blessings are ours for the taking, but we must take them. We must take them by recognizing their presence and making use of them.

I read a story recently about a man who bought a gold mine from a couple of swindlers. The two men had salted the mine with tiny particles of gold, and because it looked so rich to the buyer he paid all of his life savings for it. When he learned that it contained no gold, he was heartsick and discouraged. The whole thing was a nightmare to him, and he even contemplated suicide. One day however he

noticed something peculiar about a piece of the ore he had brought from the mine. Just for curiosity's sake he had the ore examined by a geologist, and it turned out to contain a high percentage of uranium. Today this man is wealthy beyond dreams. He found a rich blessing hidden in what appeared to be a calamity.

The foregoing paragraphs of this article have dealt chiefly with the fact that undesirable circumstances come to us, not to stay, but to pass! In the truest sense of the word, every experience we have in the visible realm comes "to pass." This is true not only of our unhappy experiences but of our happy ones as well. It is especially true of our worth-while achievements. When we accomplish some great deed, attain some goal, or win a victory of some kind, it is not wise for us to dwell on our success and continue trying to get pleasure from it. By so doing we are quite likely to overlook an opportunity to gain even greater success. It has long since been established that we derive more pleasure from the process of achieving than we do from the achievement itself. Victory is sweet, but let it not go to your head and prevent you from winning further laurels. The chief purpose of our worth-while attainments is to bring us nearer to that greatest of all attainments, the kingdom of heaven. Each goal we attain brings us one step nearer to the wonderful goal of perfection, but each step we take must be relinquished in order to take another step forward.

Let us therefore live fully in the now, loving but letting go of those things which come "to pass"! Let us bless them and give thanks for them, remember-

ing always that they come to serve us, not to be served by us. Let us accept the blessings they hold for us, partake of the sweet joy of achievement, but keep our eye ever single to the presence of God in all things. This is the way of Truth, the way of Christ. "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God."

This by God's Grace

Mabel Hatton Marks

Again from out the long dark burial
Beneath the winter snows, this miracle
Of life reborn: the new up-pushing green,
The bud and bloom, to make an Easter scene.
Yet nature, as in all the springs before,
Gives law inexorable. The weed once more
Must rise to life a weed, the flower, a flower;
No choice have they in their renascent hour.

But by God's grace a man may, if he will,
Lift up his heart, turn toward the light until
The weed becomes transfigured to a flower!
Through faith triumphant, even at the hour
Of seeming death, he can regain the way,
Put on new life in beautiful array!
Thus has God's mercy, not His law, decreed
Man's Easter dawn a miracle indeed.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 2, 1950

UNITY SUBJECT—*The Lesson Learned.*

INTERNATIONAL SUBJECT—*The Church Suffering and Triumphant.*—I Pet. 4:12, 13; Rev. 7:9-17.

12. Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you:

13. But insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.

9. After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

10. And they cry with a great voice saying,
Salvation unto our God who sitteth on the throne, and unto the Lamb.

11. And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God,

12. Saying,
Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power,

and might, *be* unto our God for ever and ever. Amen.

13. And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they?

14. And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them.

16. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat:

17. For the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

GOLDEN TEXT—*If we endure, we shall also reign with him.*—II Tim. 2:12.

SILENT PRAYER—*In the consciousness of the Christ I claim all power, the power to endure and the power to overcome in equal measure.*

The earthly or sense consciousness is characterized by suffering. In the beginning that which is natural may seem to be in harmony with the law of life, but sooner or later the natural runs counter to the demands of the higher or spiritual consciousness to which mankind is destined to rise, and when this occurs the result is suffering. The transforming or refining of material elements is accomplished by fire. Man's heart and soul must be transformed and his elemental human nature refined before it can be fused with the divine, a process that calls for a high

measure of power and understanding.

Obedience is perfected through suffering and faith must be perfected in the same way. In an extremity faith calls on the higher power for help, and divine power responds. The faith that will not be denied brings our desire into expression in proportion to the height of our expectation.

The idea of rejoicing in suffering is suspect to the practical-minded person. Nevertheless we have ground for rejoicing when our conscience is untroubled, because we then know that we have kept the law of love and have not offended by overriding the rights of others. The murderer, the thief, the evildoer, the meddler have no ground for rejoicing when they have to suffer. He who suffers as a Christian can place his reliance serenely on God and avoid feelings of resentment or self-righteousness when he meets injustice. Knowing that all things are under law, he sees that his case is not exceptional. He thus avoids the weakening effect of self-pity or the desire for revenge. As he builds up in himself a bulwark against negative reactions he gains discipline, and this enables him to glorify God in and through the name and by the strength of the Christ consciousness.

The countless multitude that John beheld standing before the throne crying, "Salvation unto our God who sitteth on the throne, and unto the Lamb," represents those who had "come out of the great tribulation," yet who had kept their faith in God and whose thought was for God rather than for themselves. He who holds fast to the Christ under all circumstances holds fast to the qualities that make for overcoming. The people described in this chapter are

typical of people everywhere. All meet tribulation, all have something to overcome either in themselves or in the world around them. Their number cannot be estimated, because it includes everyone born into the world.

To be victorious the overcomer masters the secret of concentration and applies it to the gaining of the Christ consciousness. "All the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God."

The saving power of Truth is unlimited. Redemption is the plan and process whereby God lifts us out of the mortal consciousness into spiritual consciousness. The constructive state of mind is necessary to it. Those who are in spiritual consciousness give thanks and glory to God in constructive activity. "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever." They end this paean of praise by identifying themselves with God. In ascribing saving power to God we claim it for ourselves; in fact our salvation is in our mind as we sing the praises of the Almighty. With our faculties elevated to the Christ standard we sing "salvation unto our God" as we realize salvation ourselves.

The "throne" in Revelation is the center of thought in Divine Mind, and around this center gather the thoughts of the seeker after the Christ. "All the angels were standing round about the throne." Our thoughts all revolve round the central theme of divine sovereignty. We are "saved" when we have spiritualized all our faculties, refusing to be

defeated by trials or tribulations and rising above them with true solutions or transmuting them into opportunities for growth and achievement.

QUESTIONS

1. Of what is suffering an accompaniment?
2. How are obedience and faith affected by suffering?
3. Can we meet suffering without resentment? What reconciles us to it?
4. Who are included in the countless multitude that stood, in John's vision, before the throne giving praises to God?
5. What is redemption?
6. Metaphysically what is signified by the "throne of God"?

Lesson 2, April 9, 1950

UNITY SUBJECT—*Endless Life Demonstrated.*

INTERNATIONAL SUBJECT—*The Power of the Resurrection.*—I Cor. 15:1-8, 20, 21, 57, 58.

1. Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand,
2. By which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain.
3. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures;
4. And that he was buried; and that he hath been raised on the third day according to the scriptures;
5. And that he appeared to Cephas; then to the twelve;
6. Then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep;
7. Then he appeared to James; then to all the apostles;

8. And last of all, as to the *child* untimely born, he appeared to me also.

20. But now hath Christ been raised from the dead, the firstfruits of them that are asleep.

21. For since by man *came* death, by man *came* also the resurrection of the dead.

57. But thanks be to God, who giveth us the victory through our Lord Jesus Christ.

58. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

GOLDEN TEXT—*Thanks be to God, who giveth us the victory through our Lord Jesus Christ.*—I Cor. 15:57.

SILENT PRAYER—*The Spirit of the Christ, become active in me, raises me to newness of life and understanding.*

The peace and good will that Jesus was born to demonstrate was not fully realized during His life on earth. Nor has it been realized in our time. There has never been a time since the dawn of civilization when it could not have been realized if mankind had really wanted peace. Since the hatred and destructive instincts of the sense or natural man have made it impossible to demonstrate endless life on earth, it remained for Jesus to prove by His resurrection that life is eternal and that it can be resumed even after death has intervened.

Jesus Christ "died for our sins according to the scriptures." The sins for which He died were those of intolerance and malice, vindictiveness, hatred of change, and so forth. All of us at some time have

committed these sins, but Jesus swept them all away and proclaimed forgiveness for all men regardless of what they had done. His grace was sufficient to wipe out all the transgressions of those who had done Him to death. He held nothing against them. Life, infinite and all-pervading, flowed on as it had flowed before, and He entered again into it and knew its fullness in a measure that none had known before.

The first faculty that allows us to perceive the truth of the Resurrection life is faith. "He appeared to Cephas [faith]." When faith awakens to a perception of eternal life the other faculties respond in like manner. Suddenly our entire consciousness ("five hundred brethren at once") awakens to newness of life, and we are strengthened ("he appeared to James"). The twelve chief faculties ("all the apostles") then receive a vision of endless life. Finally the creative word of Truth within the heart (Paul) adds its testimony to the preponderance of evidence in favor of life as eternal.

Eternal life is not an existence to be achieved through and after death. The resurrection that Jesus accomplished in Himself and taught to mankind is a present resurrection. God "is not *the God* of the dead, but of the living." Abraham, Isaac, and Jacob were alive at the time of the discussion between Jesus and the Sadducees because they had entered into an understanding of eternal life while still in the body. Having become conscious of life as eternal and indestructible and having entered into it, their consciousness of it persisted.

No one need wait until his physical body is in the grave to have part in the resurrection life that Jesus

taught and demonstrated and that Paul sets forth in today's text. We may rise from the dead at any time that we will shake off our limited understanding of life and enter into the deeper knowledge of Spirit as life itself. The chief teaching of Jesus Christ was that which He gave in regard to life. He taught that He had come into the world so that men might have abundant life.

Death comes through our failure to keep the law of life. To keep the law we enter into the Spirit of the Christ. Giving expression to this Spirit puts victory within our reach. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The Spirit of the Christ is instinct with faithfulness. Nothing variable or uncertain can enter into it. To express it we must be "stedfast, unmovable, always abounding in the work of the Lord." Concentration and perseverance belong to the overcomer.

QUESTIONS

1. What does the Resurrection prove?
2. Name some sins for which Jesus died.
3. Through what faculty do we accept the truth of the Resurrection?
4. Do the other faculties follow the lead of faith in this perception?
5. Is eternal life revealed only through and after death?
6. When may we rise from the dead?
7. How does death come to us, and how can we gain the victory over it?

Lesson 3, April 16, 1950

UNITY SUBJECT—*Prophetic Vision Follows Understanding of the Law.*

INTERNATIONAL SUBJECT—*Amos Speaks for God.* —Amos 7:7-15; 8:1-3.

7. Thus he showed me: and, behold, the Lord stood beside a wall made by a plumb-line, with a plumb-line in his hand.

8. And Jehovah said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel; I will not again pass by them any more;

9. And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10. Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land.

12. Also Amaziah said unto Amos, O thou seer, go, flee thou away into the land of Judah, and there eat bread, and prophesy there:

13. But prophesy not again any more at Beth-el; for it is the king's sanctuary, and it is a royal house.

14. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycomore-trees:

15. And Jehovah took me from following the flock, and Jehovah said unto me, Go, phophesy unto my people Israel.

1. Thus the Lord Jehovah showed me: and, behold, a basket of summer fruit.

2. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said Jehovah unto me, The end is come upon my people Israel; I will not again pass by them any more.

3. And the songs of the temple shall be wailings in that day, saith the Lord Jehovah: the dead bodies shall be

many; in every place shall they cast them forth with silence.

GOLDEN TEXT—*Seek Jehovah, and ye shall live.*—Amos 5:6.

SILENT PRAYER—*The power of right and justice are irresistible, and I place myself in their mighty current.*

That which is perpendicular is truly upright. The plumb line has at one end a weight that causes it to fall straight, thereby making a true test of verticality. In the world of moral values the vertical line symbolizes uprightness or integrity, and the "plumb line" that measures these is the divine law. Amos (burden, load) represents the conscience, which sees the divine law and understands its operation in the mind and heart of man.

"My people Israel" are the higher religious thoughts of man that are capable of understanding the law. Therefore they are responsible for man's integrity, which they preserve through heeding the voice of conscience. There is no excuse for us when we do not live up to our highest vision. When we desire insight into Truth and look to our indwelling Lord, the source of all our illumination, for light on our problems, our conscience is quickened to spiritual understanding. This quickening is symbolized by the call of Amos from tending the sheep to the work of prophesying against Jeroboam.

The "house of Jeroboam" is a symbol of the stronghold of the intellect which has been separated from the subconsciousness (Rehoboam). Conscience cuts through the plausible reasonings of intellect and reveals their superficial foundation.

If conscience finds us out of plumb, self-condemnation follows and we lose the joy of life (the high places of Isaac) for the time being. If we find that we have not faithfully followed our religious leadings ("the sanctuaries of Israel"), the temptation may come to us to discard them as of no practical value to us, since they have not kept us in line with the divine law. The fault is not in our beliefs but in our failure to live by them. Amaziah (strength of Jehovah), a type of the overcoming strength of the will when it is established in Spirit, may and in this lesson does represent the will biased by a belief in strength and power as physical instead of spiritual. The will thus biased is subject to the intellect (Jeroboam) instead of the voice of conscience (Amos), which it openly defies and seeks to do away with. "Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel." Conscience arises out of our religious convictions, and takes no account of the adverse thoughts of the intellect. On the contrary, it sees that "Jeroboam shall die by the sword" or that the adverse consciousness must disappear, and that the sword to this end is the spiritual power of the word of Truth to pierce the veil of sense and arouse perceptive action in the mind.

Understanding of the law of cause and effect is the key to prophetic vision. To see a cause in action is to foresee the resultant effect. To see the intellect arrayed in opposition to one's inspirational powers is to know in advance that if such a state is allowed to continue those higher powers will become subject

to the lower, and that the head will lead the heart ("Israel shall surely be led away captive out of his land").

The will that would have man attribute his strength and power to a material origin also ascribes a selfish bent to conscience. Amaziah accused Amos of prophesying for the sake of gain. "O thou seer, go, flee thou away into the land of Judah, and there eat bread, and prophesy there." The willful materialist would have conscience deal only with pleasant topics (Judah means "praise Jehovah"), and considers mercenary motives and self-interest to underlie all true thinking and speaking. The prophetic vision that comes from understanding of the divine law is not founded on desire for material gain. Amos reminded the priest of Bethel (the perverter of the true substance of Being) that he was following prophecy not as a business, but in obedience to a distinct call of the I AM. "I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycomore-trees: and Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel."

Secularism and materialism reap their inevitable reward, as the basket of summer fruit bespeaks the arrival of harvest time and the gathering in of the seasonal fruits. The harvest is always predictable and sure. It can be changed only at seedtime by sowing Truth instead of error and by diligent subsequent cultivation.

QUESTIONS

1. What plumb line measures uprightness or integrity?

2. How is conscience represented in this lesson?
3. What does the call of Amos symbolize?
4. In this lesson what represents the intellect and what the subconsciousness?
5. What is the key to prophetic vision?
6. How is the harvest of the moral nature controlled?

Lesson 4, April 23, 1950

UNITY SUBJECT—*Keeping the Law.*

INTERNATIONAL SUBJECT—*Consequences of Intemperance and Injustice.*—Amos 4:1, 2; 6:1-6; 8:4-7.

1. Hear this word, ye kine of Bashan, that are in the mountain of Samaria, that oppress the poor, that crush the needy, that say unto their lords, Bring, and let us drink.

2. The Lord Jehovah hath sworn by his holiness, that, lo, the days shall come upon you, that they shall take you away with hooks, and your residue with fish-hooks.

1. Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come!

2. Pass ye unto Calneh, and see; and from thence go ye to Hamath the great; then go down to Gath of the Philistines: are they better than these kingdoms? or is their border greater than your border?

3. —ye that put far away the evil day, and cause the seat of violence to come near;

4. That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5. That sing idle songs to the sound of the viol; that invent for themselves instruments of music, like David;

6. That drink wine in bowls, and anoint themselves with the chief oils; but they are not grieved for the affliction of Joseph.

4. Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail,

5. Saying, When will the new moon be gone, that we may sell grain? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and dealing falsely with balances of deceit;

6. That we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat?

7. Jehovah hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

GOLDEN TEXT—*Hate the evil, and love the good, and establish justice in the gate.*—Amos 5:15.

SILENT PRAYER—*I give the thoughts of my mind and the love of my heart to that which is good, and thus put error thoughts out of my mind.*

To allow the soul to express selfishness and disregard of the rights of others until it sinks to the level of the beasts ("kine of Bashan") is to invite disaster. A high state of development (Zion, "monument," and Samaria, "watch mountain") may lead to self-indulgence and complacency. Conscience (Amos) warns that in such a case failure to obey the divine law is to penalize the higher self (Israel).

A nation or an individual becomes material-minded through concentration on worldly success or addiction to worldly pleasure. Anyone who allows himself to live for the pleasure of the present moment needs to be taught the fundamental principles that underlie life at its best. He will then be able to foresee effect in cause, and will no longer wish to live for self alone. To live for self is to lose sight of permanent values and give no thought to the things of God. For one who lives in this fashion to "pu

far away the evil day" when he is to reap as he has sown is impossible.

Self-indulgent, luxury-loving men and women give no thought to the logical outcome of their actions, but enjoy themselves in the way of the natural man as a matter of course. Lacking in imagination, they fail to look ahead and so "are not grieved for the affliction of Joseph." Joseph represents the faculty of imagination, which is quickened and constructively active in the spiritually developing soul.

Temperate persons take thought for the future as well as for the present, and are quick to recognize effects springing from given causes. Sojourners and pilgrims along the Christ way, they discard as useless baggage all that tends to retard their spiritual progress. It is not difficult for them to exercise self-restraint and self-discipline instead of giving way to the call of the flesh.

Those who seek to express the truth of Jesus Christ devote themselves to the interests of mind and soul rather than to the wants of the body. They do not allow it to usurp more than its rightful share of time and attention.

Each of us is spirit, soul, and body, and he who disciplines himself under the divine law learns to fulfill his duty to the physical side of his being so as to devote most of his time and thought to cultivation of the things that endure.

Amos sounded his warning against Zion ("fortress") and Samaria ("watch mountain"). These places symbolize high states of development. By following the divine law the wealthy inhabitants of these places had reached the state of splendor and

power mentioned in today's lesson. They had then allowed themselves to be turned away from God by the material pleasures of the world, and had ignored the very power that had brought them prosperity.

Calneh and Hamath (both meaning "a fortress") and Gath ("wine press"), to whose overthrow Amos called attention, all suggest confidence in material conditions rather than trust in God. Materiality was the cause of their downfall. Neither could the cities of Samaria and Jerusalem stand, Amos reasoned, once they had lost sight of God and of righteousness.

The warning thus sounded by Amos is a timely one today. The rise of nations to power has commonly been followed by their decline and fall. Yet this need not be the case. A nation that places spiritual values foremost in its dealings with other nations as well as in its domestic economy will not decline. "Blessed *is* the nation whose God *is* the LORD." A nation whose citizens deal justly and fairly with one another and who hold other peoples and nations in the thought of justice and mutual understanding will continue to prosper and to advance to the complete demonstration of Truth. Good works are registered in Divine Mind, and the law applies equally there with the evil. "I will never forget any of their works."

QUESTIONS

1. How does a nation or an individual become material-minded?
2. What is implied in the words "they are not grieved for the affliction of Joseph"?
3. Do those whose habits are temperate apportion their time and attention between the demands of the physical, the intellectual, and the spiritual

nature so as to develop the last as most important?
4. Does rampant materialism lead to the downfall of civilizations? Give instances.
5. What type of civilization will neither decline nor fall?
6. How can the thought of justice and mutual understanding be given universal scope and the fear of war and of wholesale destruction be overcome?

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Lesson 5, April 30, 1950

UNITY SUBJECT—*Our Foundation Is Spirit.*

INTERNATIONAL SUBJECT—*Worship That Pleases God.*—Amos 4:4; 5:4-9, 14, 15, 21-24.

4. Come to Beth-el, and transgress; to Gilgal, *and* multiply transgression; and bring your sacrifices every morning, *and* your tithes every three days;

4. For thus saith Jehovah unto the house of Israel, Seek ye me, and ye shall live;
5. But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.
6. Seek Jehovah, and ye shall live; lest he break out like fire in the house of Joseph, and it devour, and there be none to quench it in Beth-el.
7. Ye who turn justice to wormwood, and cast down righteousness to the earth,
8. *Seek him* that maketh the Pleiades and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth (Jehovah is his name);
9. That bringeth sudden destruction upon the strong, so that destruction cometh upon the fortress.

14. Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say.

15. Hate the evil, and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph.

21. I hate, I despise your feasts, and I will take no delight in your solemn assemblies.
22. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts.
23. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.
24. But let justice roll down as waters, and righteousness as a mighty stream.

GOLDEN TEXT—*Let justice roll down as waters, and righteousness as a mighty stream.*—Amos. 5:24.

SILENT PRAYER—*I seek to know and express the truth of the inner life of Divine Mind.*

Conformity to rites, ceremonies, and the multiple observances of orthodox religion are not the "pure religion and undefiled" that James defined for the benefit of sincere followers of the Christ. It is possible to sit in the house of God itself (Bethel) and transgress the divine law by allowing one's thoughts to become fixed on worldliness or to fall into critical or uncharitable channels. It is likewise possible for the worshiper to make a total denial of sense bondage (Gilgal) without dedicating himself actively to the expression of spiritual truth. Negative goodness is often met with, and the seeker should realize that merely being a church member in good standing is no guarantee of spiritual attainment. Spiritual lethargy may render the soul almost as inert as physical death renders the body.

If our religious thoughts (house of Israel) and

aspirations are to be vibrant with life and useful to us in the practical affairs of every day, we must learn to look further than a church or the habit of denial and affirmation, good and helpful as these are in their place. Each of us must seek and find our indwelling God—"Seek ye me, and ye shall live"—and bring our everyday expression into line with the divinely appointed function of the I AM. The I AM is God in us, and unless we align our thoughts and actions with divine wisdom, love, and power, learning to be what God would have us be each day and hour, our profession of faith is an empty claim, signifying nothing in the sum total of our life and character. "Gilgal shall surely go into captivity, and Beth-el shall come to naught."

We may ask how we are to obey the command "Seek Jehovah, and ye shall live." Denials and affirmations are useful to us, but they do not take us all the way. To discipline our thoughts completely we must control the imaging faculty. We must "see" truly as well as speak truly. The visualization of our desire as already attained and fully realized should become a daily practice. To affirm security and at the same time to dread or expect the outbreak of another war is to allow fire to break out "in the house of Joseph" (our imagination); and since the imagination is a potent faculty whose exercise tends to materialize its images in actual life, we may be instrumental in bringing about exactly the opposite of what we desire.

Instead of letting war "devour" us ("and there be none to quench it in Beth-el") and instead of thinking of ourselves as having no influence on world

leaders and inarticulate in the formulation of international policies, we should think of ourselves as linked with the mighty power of the Infinite. "*Seek him* that maketh the Pleiades and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth (Jehovah is his name)." The power that holds the universe in divine order is more than sufficient to control the imagination of man once it is set the task. The words "sudden destruction upon the strong" can apply only to the wielders of material might. To seek the good, to be conscious of God, to "love the good, and establish justice in the gate" of consciousness of the Infinite is to use imagination ("the remnant of Joseph") constructively, to good effect.

Outward observances—feasts, solemn assemblies, burnt offerings, meal offerings, peace offerings, songs, viols have nothing to do with the truth that is at the heart of life. Justice and righteousness do register and are faithfully reproduced as we give them expression in our life. We can make them so much a matter of habit that they become instinctive and therefore irresistible. "Let justice roll down as waters, and righteousness as a mighty stream" that nothing can hold back or restrain. Then we shall have security.

QUESTIONS

1. How can we avoid spiritual lethargy and be vibrant with life and interest in the things of God?
2. Can we make good our profession of faith? How?
3. Is control of the imagination useful for self-

discipline? Give reasons for your answer.
4. Can we make our thought for a peaceful world count toward our realizing it?
5. How can we link our thought with the power of the Infinite?
6. What kinds of thought and action harmonize with the truth at the heart of life?
7. How can we realize security and help in establishing world peace?

This Easter Day

Violet Thomas Hartmann

Let the Christ within
  This Easter Day
Roll the heavy stone
  Of fear away.

Let us rise again,
  Emerge from earth;
Find, through steadfast Truth,
  Our soul's rebirth.

Spring has come to sing
  With life's new breath
Words of truth and love
  And conquered death.

Let us feel today
  In every land
Christ's immortal peace,
  His healing hand.

Silent UNITY

I am a channel of divine inspiration. It flows through my mind as wisdom and guidance.

The society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo., Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I WROTE to you before Christmas about my son Peter, who had met with a serious accident to his legs in a motorcycle smash. The surgeon feared my son would always be lame.

After the plaster cast was removed he limped, but I am very happy to inform you that he has now quite recovered.—*M. H., England.*

I MUST write to tell you of a wonderful healing I have had. Two months ago I was told I had a tumor in my left side, but the doctor let me go. I asked God to help me overcome it, and I prayed every day for guidance. I knew He would bring me through. An examination this week showed that I am totally healed, and I am feeling fine. I thank God for His love and care.—*E. J., Colorado.*

WORDS CANNOT express the thankfulness I feel for the help I have received from you recently. My sister wrote to you at my request to ask for help at the time I was placed in the hospital because of a kidney stone, which the doctors said could only be removed

by an operation. I can thankfully say that after being a puzzle to the doctors the stone has disappeared and left no trace!—*Mrs. A. F., Michigan.*

He Is My Refuge

I ASKED you to help me in giving my part in an O. E. S. initiation at the past matron's night last Tuesday. Sixty-one persons were present, and I am proud to say that my part was almost one hundred per cent perfect. I enjoyed the work, didn't get the least excited, and I didn't forget. I am so thankful that I do not have that inferiority complex any more.—*E. S., Texas.*

MY MOTHER and I have moved into our own home now, and I feel that reading of Unity literature and trying to practice its teachings has brought it about. Our tenants were wanting a larger home, but as it is so difficult to rent homes I felt bad about telling them we had to have this house in which they lived. By sincerely following what I have learned in the study of Unity Mother and I were then able to have this home that we desired—and they found a home much more suited to their needs. I am truly thankful for being led to more knowledge of God and His many blessings.—*V. F. C., California.*

I WANT to tell you about the experience with the prayers we all said together last October. I had been asked to put on a big program to raise money for a woman's club; I do not know why, as I had never done anything like that before. Maybe God just wanted to show me what I could do on faith.

Well, I worked and prayed very hard and when obstacles arose I would repeat the words you sent; then a thousand hands reached out to help me every time.

Everyone said it was one of the best things ever put on there. It meant so much to know that my Unity friends were praying for my success.—*E. D., Oregon.*

Filled with Plenty

I WANT to thank you for the help I have received from you. Sometimes it seems that hardships come and I weaken and can't go any further. Then when I read *Daily Word* I am truly ashamed, because renewed faith piles up with each word I read.

I wrote to you wondering what we at our age could do when we were nearly put out of the place where we lived. Regardless of what the landlord's wife did that hurt, I guess it was a godsend, because today, five weeks after I wrote to you, here we are in a lovely house, and the doctor we work for is a wonderful good man. He is repairing the place. It is the most beautiful place I have ever lived, and I know it is because you taught me to pray and trust God. He surely showed us the way.—*Mrs. L. F., Iowa.*

His Truth Is a Shield

I WANT to tell you of the accident I had this week and how God saved me again. I was ready to go with the mail, and knew I should be late returning, as I had sixteen miles to travel over a bad trail. So de-

cided I had better throw the cows the hay before I went. I had to climb a ladder about six feet up to the loft, on the outside of the barn. I threw the hay, and as I put my feet on the ladder to get down a cow went under it and threw me backwards, and I fell on the ice with the ladder under me in some way.

It is a miracle that my neck, back, or hip was not broken. Of course I was terribly bruised, and my back and hip hurt a lot, but I read a section in *Teach Us to Pray,* pages 179 to 188, also my *Daily Word* lessons and my *Weekly Unity* and *Progress,* as well as UNITY magazine, and this evening I am a lot better. I know it is your wonderful prayers and the faith that I learned through Unity that saved my bones from being broken.—*Mrs. R. H., New Mexico.*

Give unto the Lord

INCLOSED please find five dollars, which my husband is sending as a tenth of his income. Since he wrote to you his sales of fruit trees have been so wonderful. Seems people everywhere want fruit trees, shrubs and landscaping. So he is busy, and he so often has said that your prayers were a blessing to him. He has never made so many sales as since he wrote to you. He has also given to the church here at home but wants you to have the biggest share of his tenth. —*Mrs. C. I., Michigan.*

FOR SEVERAL years I tried to tithe, but it usually seemed to take everything to pay the bills, and my income grew less and less.

When I finally decided that tithing was the right way the amount was $4.50 a month. Then came a

month when I was notified that my income would be withdrawn. By that time I was sufficiently grounded in Truth to meet the problem without fear, knowing that my Father had supply for me. Before that month passed I had $150 in cash, a trip to California, and the $45 monthly payment was reinstated. From that day to this I have never lacked.—*C. S. M., Montana.*

Love One Another

ABOUT A YEAR ago I wrote to you asking you to pray with us about what at the time seemed like a heap of trouble. A former friend turned into an unfriendly landlord; we received an eviction notice, and we had no money to buy.

Before you could possibly have even received my letter God started the blessed solution on its way. We were able to buy a home at a price we could afford, in a wonderfully congenial neighborhood, within walking distance of a place where I had been hoping our son could take art lessons.

I kept holding "blessing thoughts" about our landlord and about the house we were to find. Now our friends are friends once more, and our home is all I could possibly have hoped for. We are close to a very good school, within a block of a beautiful park and playground, and surrounded by the nicest neighbors one could hope to meet. I still thank God every morning. At the same time that I wrote to you I was inspired to send for some literature about a hobby, which has turned my spare time into an exciting recreation period and which is paying off financially too.—*M. C., Michigan.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Please pray for me. I worry about everything. Now, it is about unpaid bills and delinquent taxes on our home, which is to be sold next month, and I am afraid that I am becoming an alcoholic. Not that I like the stuff even, but when the worries get too tough I just find myself drinking to forget. I know that it doesn't help; it only makes me do things that I am ashamed of afterward. I am letting my home down terribly, but I cannot seem to control myself. Each time I start thinking of all the past-due bills and losing all we have managed to acquire I just go haywire. Please help me. —*From a letter to Silent Unity.*

"Greater is he that is in you than he that is in the world." There is a Spirit in you that is infinitely greater than your tendency to worry and get concerned about your life and affairs. Once you come to believe in this Spirit in you and in its power to meet every circumstance in your life, you will feel no need of alcohol as a method of escaping your problems.

Prayerfully turn your attention to that center of all-knowing peace and calmness within you and remember that you as a child of God can and will find the assurance that He has not forsaken you. While you pray know that God has blessed, and is even now blessing you with all the qualities of self-mastery

and courage to raise above discouragements and limitations. Believe that you are stepping into the light of happiness, success, and abundant living.

Remember that you keep the channel for God's answer open through constant prayer and through knowing that God wills only good for you. Then little by little your entire life will conform to the richness of your inner self. Pray with steadfast faith in the ultimate victory of good. Know that our prayers are united with yours and that victory is already yours.

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How can I find what my talent or abilities are? I have been trying to like the work I do, yet each morning I dread the day ahead. I have tried praying and blessing the work, the people, and myself. This helps some, but I feel as if I were in the wrong place. I am thankful and grateful for the many blessings I have.—*From a letter to Silent Unity.*

Through prayer a person comes into a greater understanding of himself as a child of God endowed with unlimited capabilities. It is in this faith that we are praying for you.

It is not at all unusual that you want to know how you may find what your greatest talents and abilities are. It is a desire in everyone's heart to discover and use the good that lies with each of us.

As a child of God you have the talents of love, kindness, consideration, wisdom, and understanding. And as you make the most of these natural God-given talents any special inclinations that you have will reveal themselves to you. As you endeavor to

express more and more of your Christ self, the opportunities that you can best fulfill will gravitate toward you, and your best means of serving will become clear to you. Use what talents you have where you are, and seek to improve them. Serve to the best of your ability in your present undertakings, continue to see only the good in every person and situation that confronts you and greater opportunities will come your way.

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I am approaching middle life and I feel that I am a failure. Some time ago I left the profession for which I was trained, and I have become a salesman. I honestly feel that I was led into this occupation, yet I have attained only the smallest degree of success. I cannot even support my family suitably. Am I right in assuming that I am not to be a salesman despite the faith and effort I have put into the work?—*From a letter received by Silent Unity.*

Your problem is one that is common to many men who have a sincere desire to know and to understand the will of God in their life. Many times we misinterpret the guidance of our Lord, but this does not mean that we have lost time or been a failure. It only means that we have another opportunity to begin again and to prove and increase the good of God in our life.

As you know, it takes very definite personality traits and a great deal of interest and enthusiasm to be a salesman. It may be that your field is salesmanship, and at the same time your field of opportunity might lie elsewhere. You alone can find your par

ticular field, but you can be sure that the qualities and the abilities that you are developing now in the work you are doing will better fit you as you go on. You have within you the wisdom and understanding, the strength and power to fulfill your destiny of success and well-being.

"A chain letter came to us a couple of days ago. My son received one also. I have never passed along any chain letters for they nearly all sound threatening and they stir up fear and worry, yet I hesitate to destroy them. Please help me to take the right attitude about these."—*From a letter received by Silent Unity.*

We are glad that you have written to us about "chain letters." Every now and then someone sends one of these to us and we always destroy them. Chain letters imply a threat of bad luck or suggest fear of lack to the one who fails to send on such a letter. Because they create fear in the minds of persons, we feel we do a service if we destroy these letters and stop the train of fear and superstitution from proceeding any further. We know that God does not visit punishment upon His children for destroying them.

"If God *is* for us, who *is* against us." As you place yourself and all your affairs lovingly in the hands of the Father, only your highest good can come to you.

JESUS SAID: *Ye therefore shall be perfect, as your heavenly Father is perfect*

UNITY CENTERS

The following leaders are conducting a ministry in keeping wi the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M. Giles, Alamo Community Club
Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Escondido—Clarion Lindas, Charlotta hotel
Fontana—H P Nicholls, 371 N Citrus
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, C. Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3605 W Wash blvd; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Ruth Ware, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 1433 Madison
Oceanside—Sonja Celia Samiran, 321 S Freeman
Pasadena—Max Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Redlands—H P Nicholls, 640 W Fern
Richmond—Winifred Deming, 1125 Nevin
Riverside—Harriett Nicholls, 4015 13th St
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs. H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C
San Fernando—Vera Stenen, 129 Maclay
San Francisco—Robert Hulbert, 25 F ton; Ethel Higgins, 133 Geary bld
San Gabriel—Ethel Turner, 325 S F
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 fayette
Santa Ana—Myron & Estelle Key, 2 N Broadway
Santa Barbara—Leslie McBride, 227 Arrellaga
Santa Cruz—Alice Hopkins, 916 River
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Twe
Stockton—Grace Swannell, 48 W Po
Studio City—Herbert J. Schneider, 1 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victo
Watsonville—Alice Hopkins, 31A Mad
Whittier—Louise Newman, 410 S Gr leaf

COLORADO

Denver—Alice Benson, Colorado bl
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fair
Hartford—Edna Titus, 926 Main
Meriden—Bonnie Adams, Hotel Winth
New Haven—Bonnie Adams, Hotel

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy F New Colonial hotel; Ann Sand 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce auditorium
Daytona Beach—Mary Huck, 128 Br way
Delray Beach—Frances Jarrell, 34 4th ave
Fort Lauderdale—Nora Campbell, W an's club
Fort Myers—Mildred Brown, 7 an Travers Arcade First at
Jacksonville—Wm & Bonnie Grenson, E Monroe
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S O
Sanford—Carolyn Parsons, Valdez
St Petersburg—Louise Beaty, 801 6 a
Tampa—Ruby Wagner, 626 No B

st Palm Beach—Fannye Treaster, George Washington hotel

GEORGIA

anta—Kathryn Boyce, 684 W Peachree; Mabel Butts (col) 382 Ashley NW

HAWAII

nolulu—Marie Handley, 240 Lowers rd

IDAHO

se—Christopher Scott, Pinney bldg

ILLINOIS

omington—Hazel Erisman, 109½ N Main

mpaign—Viretta Sutherland, City bldg

cago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 322 E 43d; Henrietta Gorden (col) 4307 S Mich

atur—Maud Kellogg, 317 W Decatur

St Louis—Florence Schaefer, Broadview hotel

nston—Maud Kellogg, Evanston hotel

toon—Ethel Maguire, Central Community Church, 16th & Charleston

kford—Bernice Biggers, Empire bldg

ngfield—Eva Conover, 709 S 7th

INDIANA

Wayne—Faith Cornwall, Court & Berry

y—Margaret Cain, YMCA

mmond—Margaret Cain, Masonic mple

anapolis—Margaret Strahle, Claypool otel; Frederick Andrews, 8 E Market

IOWA

Moines—Betty Stitt, 3118 Grand

ux City—Unity, Insurance Exchange ldg

erloo—Irene Duncan, 324½ E Fourth

KANSAS

chinson—Nona Kerfoot, 316 W 15th

eka—Harriet Pfouts, Jayhawk hotel

hita—Carl & Lois Moran, 3241 Victor

KENTUCKY

ington—Clara Conway (col) 244 Ky

isville—Maebel Carrel, 1322 S 4; uth Cox (col) 1233 S 16

LOUISIANA

Orleans—Eloise Echlin, 4730 Cleveand; Ruth Murphy, 604 Canal

MAINE

land—Unity, 562 Congress

MARYLAND

timore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

on—John Baughman, 30 Huntington

bridge—Edna Titus, 881 Massachutts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State

Bay City—Roxie Miller, YWCA

Birmingham—Virginia Shipley, Theater bldg

Detroit—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA

E Lansing—Roxie Miller, 425 W Grand River

Flint—Michael Giannuzzi, Metropolitan bldg

Jackson—Unity, Security bldg

Grand Rapids—Ida Bailey, Scribner & 2d N W

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey & Ida Best, Olds hotel

Pontiac—Eve Edeen, 72½ N Saginaw

Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 707 W 47th

Lee's Summit—Ralph Rhea, Unity School

Lemay—Julia McKee, 284 Lemay

Overland—Kate Evans, 2422 Goodale

Springfield—Unity, 213 E Chestnut

St Joseph—Osla Jones, 12 and Felix

St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis

Bozeman—Mary Wessel, 103½ Bridges Arms

Butte—Mary Wessel, YMCA

Great Falls—Lillian Cook, 1023 2 S

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12

Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 109 Main

Hackensack—Eleanor Drew, Woman's club

Montclair—Gladys Stevenson, 6 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

Paterson—Gladys Stevenson, YWCA, Church & Ellison

Ridgewood—Louise Gerhold, YWCA, 180 Franklin
Trenton—Elinor MacDonald, Studio Theater, 541 E State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Merchants Bank bldg
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills inn
Great Neck—Emma Jean Sartori, 71 Cutter Mill
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenberg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga
Troy—Marian Hoagland, 50 2d
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel
Valley Stream—Stella Wrenn, 39 Marlboro

OHIO

Akron—Cleo Lee, 34 S High
Canton—Daisy Daggett, 203 6th N W
Cincinnati—Effie Smith, Erna E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale and Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Equity bldg
Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Crosley, Midwest bldg
Okmulgee—Ruth Jacques, McCulloug bldg
Ponca City—Celia White, 1018 S 5

OREGON

Portland—Marion Lance, 811 NW 2

PENNSYLVANIA

Philadelphia—Margaret Feldt, St Jam hotel
Pittsburgh—Andrew Carlson, 233 Ol

TENNESSEE

Memphis—Merton Thorpe, 1911 Madi
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn b
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 130 E Rio Gra
Fort Worth—Ruth Gilpin, Flatiron bu
Houston—Lillian Brass, 3500 Louisia; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick b

WASHINGTON

Bremerton—Marion Brown, 925 Par
Everett—Estella MacPherson, 2609 W more
Kennewick—Beulah Scott, Arrow G
Seattle—Donald O'Connor, Arcade b
Tacoma—Warren Meyer, 1012½ A
Wenatchee—Maud McCulloch, Colum hotel
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bld
Milwaukee—Mae Lundahl, 208 E W consin
Racine—Lu Verna Bauer, 423 S Ma

CANADA

London—Mary Dunning, Moose tem
Montreal—May Duncan, Ritz-Car hotel
Ottawa—May Duncan, National bldg
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, Yonge st
Winnipeg—Edna Bowyer, 360 Youn

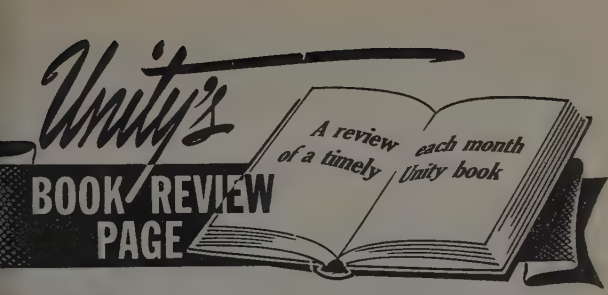
ENGLAND

Easington Village—Thomas Merring 11 Sea View, Co. Durham
Iver Heath—Dora Johnson, Ellsm Slough rd
London—Ruth Hacking, 6 Stanhope race, W 2
Sunderland—Thomas Merrington, Durham

MEXICO

Mexico D. F.—Clara Kouns Lump Guanajuato 103

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France.
Unity literature in Italian: 7 Viz Angrogna, Tone Pellice (Torina), Italy.



Atom-Smashing Power of Mind

By Charles Fillmore

This book testifies to Charles Fillmore's persistent nterest in atomic energy and the promise held out by ts development of a better world for mankind. On very occasion Unity's cofounder urged those having o do with the atom's development to make sure that his unique form of energy, this great gift of the Father, vould not be used to worsen life and destroy mankind.

In one chapter of *Atom-Smashing Power of Mind* each of which formerly appeared as an article in Unity magazine) Mr. Fillmore gives his readers a ormula for dealing with the problem of the atom and ays:

"The great and most important issue before the eople today is the development of man's spiritual mind nd through it unity with God. . . . The taproot of all ur confusion is our failure to use our mind intelli- ently. . . . We must therefore begin at once to develop is unity with the Father mind by incorporating divine leas into all that we think and speak."

(*Atom-Smashing Power of Mind* is the newest of Unity's andard books priced at $1.)

Appearing in Other Unity Magazines This Month

An Easter Story for Children

Myrtle Vorst Sheppard has written the feature Easter story for April *Wee Wisdom.* Titled "Mary Ann's Surprise Lilies," the story tells of delightful little Mary Ann Walters who plans an Easter surprise for her mother only to have the spring floodwaters threaten to spoil the surprise. Children from 5 to 13 will enjoy this wonderful story, typical of the wholesome reading to be found every month in *Wee Wisdom,* Unity's magazine for boys and girls.

A Lesson in Responsibility

"The yoke of responsibility rests but lightly on the shoulders of youth," says one of the characters in Ruth Gilbert Cochran's story "The Right Answer" appearing in the April issue of *Progress.*

Miss Cochran tells of a certain day in the lives of teen-agers Butch and Elly, who had to choose between a short cut to pleasure or the longer way demanded by honor.

"Because He Lived"

"Many are the things that beset man; turn him away from the Christ life, and fill him with doubt and fear. Many are the beliefs in sin, sickness, inharmony that deprive man of a clear realization and demonstration of the perfect, deathless, diseaseless, sinless life that is his in Christ Jesus, but all these negations will pass away. The triumphant life of Jesus Christ will last

orever, and it will likewise forever bless you." Thus rites Clara Palmer in her Easter article "Because He ived" which appears in the April 9 issue of *Weekly nity.*

Our Children's Heritage

Daily Word for April brings you another article Cleda Reyner's series on human relations. This onth's article is titled "Your Best Gift to Your Child" nd takes up the subject of the parent-child relationship.

"What we parents think about life," writes Mrs. eyner, "about the sexes, about marriage, about the rious races and religions, about death, health, and osperity—this is our children's heritage from us. very parent has wished that he had more in the way material blessings to bestow on his child, but if he uld only realize it, his best gift to his child is himlf—his love, his understanding, his patience, his tolance, his kindness."

Brotherly Sharing a Tradition

"On the farm there is a Golden Rule tradition that evails strongly," writes Ross L. Holman in an article r April *Good Business.* "I was farming during the rm problem' days of the late twenties and early thirs, and my financial losses were severe. All my neighrs were suffering economic distress in about the same gree. But the spirit of sacrifice they showed in shar g one another's burdens is among the richest memories my life."

In "Golden Rule Tradition on the Farm" Mr. Holan describes many instances of heart-warming oughtfulness on the part of neighboring farmers.

Unity Books and Booklets

For Beginners

Beginning Again	standard only
God a Present Help	standard only
God Is the Answer	*Dutch* $1; *English*
Great Physician, The	standard only
How I Used Truth	*German* $1; *English*
Lessons in Truth	standard only
Lessons in Truth	*German, Russian, Spanish, Dutch*
Letters of Myrtle Fillmore	standard only
Lovingly in the Hands of the Father	standard only
Mental Equivalent, The	*German* $.10; *Russian*
New Ways to Solve Old Problems	de luxe $2; standard
Six-Day Healing Practice, A	*Spanish* $.10; *English*
Whatsoever Ye Shall Ask	de luxe $2; standard

For Healing

Christian Healing	standard only
Christian Healing	*German*
Divine Remedies	
Jesus Christ Heals	standard only
Truth Ideas of an M. D.	standard only
You Can Be Healed	standard only

For the Home

Meatless Meals	cloth
You and Your Child	standard only

For Prosperity

As You Tithe so You Prosper	
Both Riches and Honor	*French* $1; *English*
Prosperity	standard only
Prosperity's Ten Commandments	standard only
Working with God	standard only

For Inspiration

Best-Loved Unity Poems	standard only
Finding the Christ	*Russian, German, Swedish*
Have We Lived Before?	standard only
Mightier than Circumstance	standard only
Sunlit Way, The	standard only

For Devotion

Bible, American Standard Edition	
Book of Silent Prayer	
Effectual Prayer	standard only
Silence, The	
Unity Song Selections	cloth

For Advanced Study

Atom-Smashing Power of Mind	standard only
Christ Enthroned in Man	de luxe $2; standard
Know Thyself	de luxe $2; standard
Metaphysical Bible Dictionary	
Mysteries of Genesis	standard only
Mysteries of John	standard only
Selected Studies	standard only
Talks on Truth	standard only
Teach Us to Pray	de luxe $2; standard
Twelve Powers of Man, The	standard only
What Are You?	de luxe $2; standard

Greeting Booklets

Are You Getting All You Want from Life?	.10	Good News, The	
Be at Peace	.10	Holy Bread	
Challenge of the Dawn, The	.10	Land Is Bright, The	
Daily Resurrections	.10	Life Is Consciousness	
First Things First	.10	Mental Equivalent, The	
Gift Imperishable, The	.10	Preparation for Easter	
Great Helper, The		Recipes for Living	
French, English	.10	Song of Life, The	
God Is Blessing You Now	.10	To Them That Ask	
		Way of Faith, The	

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	
Jet and the New Country	

NEWS from UNITY

Realizing Prosperity

"Most of the world is seeking security, and to most of the world security means possessions, prosperity," says Nada Evaldt in her article "Prosperity," which will appear in the May issue of UNITY.

Miss Evaldt goes on to explain how she too once had the idea that prosperity meant only material well-being until circumstance brought severe financial losses into her life. It was then that she began to have a new realization of the true meaning of prosperity and also began to discover that there were three steps to abundance. These three steps are revealed and discussed in detail by the writer.

Look for this absorbing true-experience story in May UNITY magazine of how one woman found true prosperity in great abundance.

Unity Airs Its Views

Unity students often express the wish that they could personally "talk over" with us the principles of Truth so that they might have a clearer understanding of how these principles can be practically applied to their own specific problems.

For this reason "Unity Viewpoint," Unity's six-days-a-week radio program, has become increasingly popular and is now being broadcast in cities from coast to coast. "Unity Viewpoint" is the voice of Unity coming into your home to talk over with you some of the problems of daily living and to help you apply the teachings of the Master to your everyday affairs. Many persons have heard of the Unity teaching for the first time through this radio program. Unity friends rejoice with us in this bless-

ing and ask that their love offerings be added to the Unity Radio Fund so that they may have a part in this way of spreading Truth.

A complete schedule of stations now broadcasting "Unity Viewpoint" will be sent to you on request.

Friends Across the Pacific

The pin that is illustrated in this column is the membership pin of the Youth of Seicho-no-Ie. Seicho-no-Ie is the name of a Truth movement in Japan that practices and teaches many of the same ideas that we do in Unity. This organization in Japan is in many ways like our Unity organization here in America. As Charles and Myrtle Fillmore are the founders of Unity, Masaharu Taniguchi is the founder of the Seicho-no-Ie. The Tokyo chapter of this organization is working toward becoming an associate chapter of the Youth of Unity. The Y. O. S. pin that is illustrated was sent to Unity headquarters by Takasha S kata, a friend in Tokyo.

We are happy to know th we have friends in this fa away country who are joinir us, one in spirit with us, ar in the realization that God working in and with us matter where we live to brir about complete harmony ar order throughout the enti world. Our prayers and bles ings go "across the Pacifi to our dear friends in Tru and future Y. O. U. member the Youth of Seicho-no-Ie.

For the Record Collector

If you or your friends ha a phonograph record colle tion, you will be pleased hear that Unity has receive a new shipment of 10-inc vinylite recordings of "Th Lord's Prayer." The voice that of Charles Fillmore, ar on the reverse side of the re

ord is an organ solo present tion of the Unity Viewpoi radio program theme melo "God Bless You Everyone."

These records are unbrea

ble, high fidelity, and light n weight. Their welcome reception in the homes of Unity tudents has been so great that he first two shipments were ompletely sold out a short ime after the announcement ppeared in Unity publicaions.

"The Lord's Prayer" recrd is suggested as an ideal ift for Easter giving to ecord-collecting friends and o your own family.

Do You Read Weekly Unity?

If you have not included his weekly messenger of Truth in your Unity reading, e believe you will want to now something about *Weekly Unity* and what it has for ou.

In a message from Lowell illmore printed in *Weekly Unity* several years ago he ave an inspiring explanation f the mission of this Unity ublication. His words in art were: "It is the mission f *Weekly Unity* to help you nderstand more clearly the realities of life, to help you find within yourself the Christ with whose help you may overcome sickness, poverty, and unhappiness."

This then has been the mission of *Weekly Unity* through the years, and to help you find the kingdom for yourself these features are included in each issue: articles written by those who have proved the practical help of the Unity teachings; a message from Silent Unity that will open your eyes to many different phases of spiritual healing; and a vital, heart-warming column by Lowell Fillmore.

Also included in each issue are letters from readers telling of answered prayer, poems, and a responsive service based on the International Bible lessons. The subscription price for *Weekly Unity* is the same as for the other adult Unity magazines.

Bible Dictionary for Easter

About twenty years ago it was suggested to Charles Fillmore, cofounder of Unity,

that Unity publish a book of his metaphysical interpretations of the Scriptures. His friends believed that such a book would be an invaluable aid to persons wishing to develop a workable understanding of Truth. Years of research and preparation by gifted metaphysical Bible students resulted in the gathering and arranging of Charles Fillmore's metaphysical interpretations of Bible names. These interpretations were taken from his articles that appeared in UNITY magazine over a period of more than thirty years. The finished product is the Unity book titled *Metaphysical Bible Dictionary*.

It is a dictionary of names of Biblical persons and places that has been helpful to thousands. For these thousands new light has been thrown upon scriptural passages that previously seemed vague, and we feel sure there are many other students to whom this book would be of equal benefit.

Perhaps some friend of yours who is a Unity student would appreciate being remembered at Easter with a gift of the *Metaphysical Bible Dictionary*.

Price information may be found on the Book and Booklets page of this magazine.

Unity Training School Begins May 22

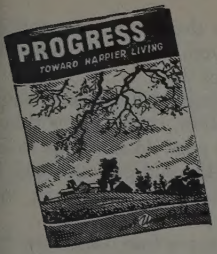
The 1950 session of th Unity Training School begi with the opening of the fir term, May 22. There will h three terms this year. Durin the first term, May 22 June 16, the following class will be offered:

Basic Study of the Bib (New Testament), Bible I terpretation (Old Test ment), Healing Principle Center Ministry (Organiz tion and Operation), *Lesso in Truth, Talks on Trut* Public Speaking, Life Mo Abundant, Healing Practic Spiritual Counseling, Cent Ministry (Ideals and Ethics and Sunday-School Seminar

During the second ter July 10 to August 4, the classes will be offered:

Basic Study of the Bib (Old Testament), Bible I terpretation (New Te tament), Healing Principl *Christian Healing*, Cen Ministry (Organization a Operation), *Lessons in Tru* Public Speaking, The Lor Prayer, Healing Practice, Sp itual Counseling, Center M istry (Ideals and Ethics), a How to Prepare Metaphy cal Lectures from the Bibl

For further informati write to Unity Traini School, Lee's Summit, Mo.



FOR THE YOUNG AND THE YOUNG IN HEART!

PROGRESS

"Toward Happier Living"

An important element in a completely satisfying way of life is happiness. The way you live from day to day, your associations with others, how you occupy your leisure time, all contribute toward your happiness.

"Progress toward happier living" is the keynote of *Progress,* Unity's illustrated monthly magazine for the young and the young in heart. It contains ideas for living more abundantly, for gaining the richest blessing from your association with others, and for utilizing profitably the leisure hours at your disposal. Because the articles, poems, and stories in it point the way to a life of greater happiness, *Progress* is a splendid supplement to your UNITY reading. *Progress* also contains several new features especially designed to appeal to teen-agers.

A year's subscription for *Progress* is yours for $1.

Unity School of Christianity, Lee's Summit, Mo.

CONSIDER THE LILIES - - -

"Consider the lilies of the field, how they grow; they toil n neither do they spin: yet I say unto you, that even Solomon all his glory was not arrayed like one of these."

What an inspiring lesson this beautiful Bible verse sho be to us! For if God cares for the lilies, surely He withho nothing that is good from us! All we need do is to look to G for our good and to acknowledge His omnipresence and I help. Then we are ready to receive more happiness, m health, and more prosperity into our life.

Sometimes it may seem hard to keep a firm, unshaken fa in God and your prosperity, but this is where the Unity Pr perity Bank plan with its daily drill can prove so invalua to you. As you place your daily offering in the Bank, using y prosperity prayer and the inspiring meditations, you will strengthening your faith in prosperity and in God as the sou of your good. At the same time you will be saving convenien for UNITY gift subscriptions for your friends and loved on Use the coupon below to order your Bank.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray w me for a successful demonstration. I will use the drill seven weeks save $3 for the three UNITY magazine subscriptions (one year ea listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

Easter IS APRIL 9

Send Unity Greeting Booklets

Give the precious gift of Truth this Easter. Remember all your friends, loved ones, and business associates with Unity's uplifting Easter greeting booklets. Whether or not they are Truth students, they are sure to gain new inspiration from these cheering, Truth-filled messages.

Choose from These Greeting Booklets for 1950

Be at Peace	First Things First
Daily Resurrections	The Great Helper
Where I Am King	Life Is Consciousness
The Good News	To Them That Ask
The Land Is Bright	God Is Blessing You Now
Preparation for Easter	The Challenge of the Dawn

Each of these uplifting, inspiring greeting booklets is priced at just 10 cents, or you may order 12 (your assortment or ours) for $1. Each attractive, conveniently sized booklet comes with an equally attractive Easter mailing envelope requiring only one and one half cents postage for mailing. Booklets and envelopes will be mailed to you directly so that you may address them individually to your friends.

Unity School of Christianity, Lee's Summit, Mo.

"Now Is Christ Risen"

O beautiful white flower of heaven,
How wonderful, how marvelous that now
You are alive more radiant and real
Than any blossoming bough!
Not some dead flowering of long ago,
Your life's sweet fragrance lost to men,
But still the vital force and power,
Dear Lord, that You were then.

"Now is Christ risen from the dead."
The same white lovely lifted bloom
That shone that far-off April dawn
Beside an open tomb,
Still sheds its white, amazing light
Across the darkness of the world.
Thank God for the everlasting flower
That was and is unfurled.

—Grace Noll Crowell